

*The Quick Path to Great Bliss:
The Uncommon Sadhana of
Venerable Vajrayogini Naro
Khechari*

by Phabongkha Dechen Nyingpo



Vajrayogini Long Sadhana

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Practice Requirements:

Restricted. In order to perform these practices, you must have received a highest yoga tantra initiation and the blessing initiation (*jinlab*) of Vajrayogini.

*Even if you have received [a highest yoga tantra] initiation
and the blessing [initiation] of Vajrayogini, if you have not received
the profound instructions on the two stages, refrain from reading this.*

—Phabongkha Dechen Nyingpo

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Technical Note

Comments by the compiler or editor are contained in instruction boxes. For example:

Recite these two verses three times.

Italics and a small font size indicate instructions and comments found in the Tibetan text. Words in square brackets have been added by the translator for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].

A Guide to Pronouncing Sanskrit

The following six points will enable you to learn the pronunciation of most transliterated Sanskrit mantras found in FPMT practice texts:

1. ŚH and ṢH are pronounced similar to the “sh” in “shoe.”
2. CH is pronounced similar to the “ch” in “chat.” CHH is also similar but is more heavily aspirated.
3. Ṭ, ṬH, Ḍ, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue to the palate and correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (ṬH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an H are aspirated: KH, GH, CH, JH, TH, DH, PH, BH. Note that TH is pronounced like the “t” in “target” (not like the “th” in “the”) and PH is pronounced like the “p” in “partial” (not like the “ph” in “pharaoh”).
5. Vowels with a dash above—Ā, Ī, Ū, Ṝ, and Ṝ̄—are elongated to approximately double the amount of time it takes to pronounce their non-elongated counterparts: A, I, U, Ṛ, and Ṝ̄.
6. Ṃ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. Ṝ is pronounced similar to the “ree” in “reed.” ṆG is pronounced similar to the “ng” in “king.”

To facilitate correct pronunciation, FPMT practice texts use a slightly modified version of the International Alphabet of Sanskrit Transliteration (IAST). For more information, please consult the FPMT Translation Services’ *A Guide to Sanskrit Transliteration and Pronunciation*, available online: <http://fpmt.org/wp-content/uploads/education/translation/A-Guide-to-Sanskrit-Transliteration-and-Pronunciation.pdf>



Mahasiddha Naropa

*The Quick Path to Great
Bliss: The Uncommon Sadhana of
Venerable Vajrayogini Naro
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*Even if you have received [a highest yoga tantra] initiation
and the blessing [initiation] of Vajrayogini, if you have not received
the profound instructions on the two stages, refrain from reading this.¹*

NAMO GURU VAJRADHARMĀYA

In the mandala of uncontaminated supreme bliss,
Heruka, who skillfully binds all emptinesses and elaborations,
Glorious Lord of Heroes, father and mother,
You perpetually sport with delight in the indestructible drop.

With your illusory dance of the sphere of E, one taste with
compassion—
The dance of the lovely Lady of Joy—
Lady skilled in means for guiding wretched living beings to
the sphere of great bliss,
Mother of the victorious ones, Vajra Queen, look after me forever.

Illusionists of the twenty-four sacred sites who conjure up
multitudes of manifestations in unlimited forms
In order to take care of the fortunate ones,
Dakinis born from sacred-places, born from mantra, and innately
born,
Out of compassion take care of me and grant the desired
attainments.

Inasmuch as times have become degenerate,
This supreme quick path is exceptionally profound and swift;
Fortunate ones, take this extract as your ornament without
further embellishment—
The heart essence of the dakinis—sublime among the oceans of
the tantras’ meanings.

This instruction has been revealed clearly in the Explanatory Tantra of the Root Tantra of the Glorious Chakrasamvara. Lord Naropa, the crown jewel of all the pandits and adepts in the Land of Aryas [India], having beheld the face of the Venerable Lady directly, obtained this instruction and explained it well. In the land of Tibet, it is one of the Thirteen Golden Dharmas of the oral transmission lineage of the glorious Sakya father and sons. It is also the uncommon hidden Dharma concealed in the heart of the great Tsongkhapa, Dharma king of the three realms. Here, I set forth an easy way of practice in accordance with the uncommon sadhana of Venerable Vajrayogini renowned as NaroKhechari.

The yogi must train his continuum well through the common path, obtain the four initiations that definitely sow the seeds of the four pure bodies in any of the legitimate mandalas of mother tantra, such as that of Heruka or Hevajra, and strive to guard the commitments and vows like his eyeballs. On top of that, he must definitely obtain well the profound blessing of the sindhura mandala that clearly introduces the outer, inner, and secret vajra queens. Having obtained orally the common as well as the uncommon instructions, in accordance with the unmistakable tradition of the explanation of the great secrets for disciples, there are two stages of practice:

- *What to do in the actual sessions, and*
- *What to do in the session breaks*

The first has three parts:

- A. Preparation*
- B. Actual practice*
- C. Conclusion*

What to Do in the Actual Sessions

A. Preparation

In an isolated place that is agreeable to the mind, gather a painted image or statue, commitment substances—damaru, bell, khatvanga, and so forth—as well as the outer and inner offerings and tormas. Set up a comfortable seat facing west, or imagine it to be so.

The stages of actual practice are just as they have been said by Je Sachen [Kunga Nyingpo]:

*Sleeping, waking, tasting nectar,
Immeasurables, guru, generating oneself as the deity,
Yoga of purifying living beings,
Blessing by the heroes and heroines,
The two—verbal recitation and mental recitation—as one,
Yoga of inconceivability,
And yoga of conduct—
In this way, there are eleven yogas.*

Yogas 1, 2, and 3

To start, perform the first yoga of sleeping, the second yoga of waking, and the third yoga of tasting nectar.

4. Yoga of Immeasurables

Sit with the physical essentials [of the sevenfold posture] and recite:

Dün gyi nam khar la ma khor lo Dom pa yab yum la tsa gyü
kyi la ma yi Dam chhog sum ka Dö sung mäi tshog kyi kor nä
zhug par gyur

In the space before me are Guru Chakrasamvara father and mother, encircled by the assemblies of root and lineage gurus, yidams, the Three Jewels, Dharma protectors, and guardians.

Taking Refuge

Imagine yourself and all sentient beings going for refuge:

Dag Dang Dro wa nam khäi tha Dang nyam päi sem chän
tham chä Dü Di nä zung te ji si jang chhub nying po la chhi
kyi bar Du

**I and all living beings, equaling the limits of space, from now
until reaching the essence of enlightenment,**

Päi Dän la ma Dam pa nam la kyab su chhi o

Go for refuge to the glorious holy gurus;

Dzog päi sang gyä chom Dän Dä nam la kyab su chhi o

We go for refuge to the complete buddha bhagavans;

Dam päi chhö nam la kyab su chhi o

We go for refuge to the holy Dharma;

Phag päi gen Dün nam la kyab su chhi o (3x)

We go for refuge to the arya Sangha. (3x)

Generating Bodhichitta

Dag gi Dzog päi sang gyä kyi go phang thob par jä la

I will attain the state of complete buddhahood

Sem chän tham chä khor wäi Dug ngäl gyi gya tsho lä Dräl
nä Dzog päi jang chhub kyi De wa la gö par ja

**And then free all sentient beings from the ocean of
samsara's suffering and place them in the bliss of complete
enlightenment.**

Dei chhir Du Dor je näi jor mäi lam gyi rim pa nyam su lang
war gyi o (3x)

**Therefore, I shall practice the stages of the path of
Vajrayogini. (3x)**

It is also appropriate to perform the recitation of the Four Immeasurables in the usual way.

Then, joining your palms, recite:

Ia ma Dang kön chhog rin po chhe nam pa sum **I**a chhag tshäl zhing kyab su chhi o / khye nam kyi Dag gi gyü jin gyi lab tu sö

To the gurus and the precious Three Jewels, I prostrate and go for refuge. Please bless my continuum.

Dün gyi kyab yül nam ö zer kar mar thing sum gyi nam par zhu nä rang la thim pä ku sung thug kyi jin lab thob par gyur

The objects of refuge before me melt into the aspect of white, red, and dark blue rays of light and absorb into me, whereby I receive the blessings of the body, speech, and mind.

Instantaneous Self-Generation

Rang nyi kä chig gi je tsün Dor je näI jor mar gyur

Instantaneously I become Venerable Vajrayogini.

Blessing the Inner Offering

Cleanse the inner offering with the four-faced mantra, or with:²

OM KHANḌAROHĪ HUṂ HŪṂ PHAT

Purify it with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA
ŚHUDDHO ‘HAM

[tong pa nyi Du gyur] tong päi ngang Iä YAM Iä lung / RAM
Iä me / AH Iä mi göi gye bu sum gyi teng Du AH Iä thö pa yang
shing gya chhe wäi nang Du

[Everything becomes emptiness.] From within emptiness, from YAM comes wind, from RAM, fire, and from ĀḤs, three hearthstones of human heads. Upon these, from ĀḤ comes a wide and expansive skullcup.

OM KHAM AM TRAM HUM nam Iä DÜ tsi nga / LAM MAM PAM
TAM BAM nam Iä sha nga yi ge De Dag gi tshän pa / lung yö
me bar wä thö päi nang gi Dzä nam zhu war gyur

In it, from OM, KHAM, AM, TRAM, and HÜM come the five nectars and from LAM, MAM, PAM, TAM, and VAM* come the five meats, each marked by its syllable. The wind blows, the fire blazes, and the substances in the skullcup melt.

De Dag gi teng Du HUM Iä kye päi kha tam ga kar po go thur Du
tä nä zhu wa thö par Ihung nä Dzä De Dag ngül chhüi Dog
chän Du gyur

Above them, from HÜM comes a white upside-down khatvanga. It melts and falls into the skullcup, whereby the substances become the color of mercury.

Dei teng Du yang säI gyi threng wa sum tseg su nä pa OM AH
HUM Du gyur päi ö zer gyi chhog chüi De zhin sheg pa Dang /
pa wo Dang näI jor ma tham chä kyi thug ka nä ye she kyi DÜ
tsi kug nä nän pä mang por bar zhing pel war gyur

Above them three garlands of vowels and consonants, stacked one above the other, transform into OM ĀḤ HÜM, whose light rays draw back the nectar of exalted wisdom from the hearts of all the tathagatas, heroes, and yoginis of the ten directions. When this is added, the contents multiply and increase abundantly.

Bless it by reciting:

OM ĀḤ HÜM (3x)

* This syllable (𑖦𑖳) is pronounced BAM by Tibetans. It is written here as VAM in accordance with the International Alphabet of Sanskrit Transliteration (IAST).

Blessing the Outer Offerings

Cleanse with:

OM KHAṆḌAROHI HUM HŪM PHAṬ

Purify with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA
ŚHUDDHO 'HAM

[tong pa nyi Du gyur] tong päi ngang lä KAM lä thö päi nö
nam kyi nang Du HUM lä chhö Dzä nam rang zhin tong nyi /
nam pa chhö Dzä so söi nam pa chän / je lä wang po Drug gi
chö yül Du zag pa me päi De wa khyä par chän ter war gyur

[Everything becomes emptiness.] From within emptiness, from KAMs come skullcups. Inside them, from HŪMs come the offering substances. Their nature is emptiness; their aspect is the various offering substances; and their function, as objects of the six senses, is to bestow special uncontaminated bliss.

Bless the two waters, the secondary objects of enjoyment, and music with:

OM ARGHAM ĀḤ HŪM
OM PĀDYAM ĀḤ HŪM
OM VAJRA PUṢHPE ĀḤ HŪM
OM VAJRA DHŪPE ĀḤ HŪM
OM VAJRA DĪPE ĀḤ HŪM
OM VAJRA GANDHE ĀḤ HŪM
OM VAJRA NAIVIDYA ĀḤ HŪM
OM VAJRA ŚHAPTA ĀḤ HŪM

At this point, if performing the self-initiation, offer the preliminary tormas, and bless the place and offering items in accordance with the mandala rite.

Vajrasattva Meditation and Recitation

Rang gi chi wor pä Däi Dän la Dor je sem pa yab yum ku Dog kar
po zhäl chig chhag nyi kyi Dor Dril Dang Dri thö Dzin pä phän
tshün khyü pa

**On my crown, on a lotus and moon seat are Vajrasattva
father and mother. They have white-colored bodies, one face
and two arms, holding vajra and bell, and curved knife and
skullcup. They are embracing one another.**

Yab chhag gya Drug Dang yum chhag gya ngä gyän ching /
Dor je Dang pä mäi kyil trung gi zhug päi thug kar Da wäi
teng Du HUM gi thar ngag threng gi kor wa lä Dū tsi kar pöi
gyün bab pä nä Dön Dig Drib tham chä jang par gyur

**The father is adorned with the six mudras, while the mother
is adorned with the five mudras. They sit in the vajra and lotus
postures. On a moon at the heart is a HÜM encircled by the
mantra garland, from which cascades a stream of white
nectar, cleansing away all sickness, spirits, negativities, and
obstructions.**

Thinking in this way, recite:

OM VAJRA HERUKA SAMAYA / MANUPĀLAYA / HERUKA /
TVENOPATIṢṬĀ / DRḌHO ME BHAVA / SUTOṢHYO ME
BHAVA / SUPOṢHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIṀ ME PRAYACCHHA / SARVA KARMASU CHA
ME / CHITTAM ŚHREYAḤ KURU HÜM / HA HA HA HA HOḤ /
BHAGAVAN / VAJRA HERUKA MĀ ME MUÑCHA / HERUKA
BHAVA / MAHĀ SAMAYASATVA ĀH HÜM PHAT (21x)

At the end, think that:

Dor je sem pa yab yum rang la thim pä / rang gi go sum
Dang Dor je sem päi ku sung thug yer mi chhe par gyur

**Vajrasattva father and mother absorb into me, whereby my
three doors become inseparable from the body, speech, and
mind of Vajrasattva.**



Buddha Vajradharma

5. Yoga of the Guru

Dün gyi nam khar Dag säI nyi su me päi ye she kyi rang nang
Iä Drub päi zhäI yä khang Dru zhi go zhi gyän ta bab Dang
chä pa tshän nyi tham chä yong su Dzog päi

**In the space before me, established from the self-appearance
of the exalted wisdom of nondual purity and clarity, is an
inestimable square mansion complete in all features with four
doors, ornaments, and gateways.**

Ü su seng ge chhen po gyä kyi teg päi rin po chhei thri na
tshog pä ma Da wa nyi mäi Dän gyi teng Du Drin chän tsa wäi
Ia ma De nyi sang gyä Dor je chhö kyi nam pa chän ku Dog
mar po zhäI chig chhag nyi kyi Dor je Dang Dril bu thug kar
nöl nä Dzin pa

**In the center of this is a jeweled throne supported by eight
great lions. On a cushion of a variegated lotus, moon, and sun
is my actual kind root guru in the aspect of Buddha
Vajradharma. His body is red in color with one face and two
arms crossed at his heart, holding vajra and bell.**

U tra räI päi chö pän chän / zhab Dor jei kyil mo trung gi
zhug pa / zhön nu lang tsho chu Drug lön päi na tshö chän /
Dar Dang rü pa Dang rin po chhei gyän tham chä kyi gyän pa

His hair is tied up in a crowning top knot. He sits with his legs crossed in the vajra posture. He is sixteen years old, in the prime of youth, and is adorned with silken garments and all the bone and jeweled ornaments.



Hero Vajradharma

Dei Dün nä tsam te yön kor Du sang gyä Dor je chhang nä
tsa wäi la mäi bar gyi gyü päi la ma tham chä pa wo Dor je
chö kyi nam pa chän ku Dog mar po zhäl chig chhag nyi

Starting in front and encircling him counterclockwise are all the lineage gurus, from Buddha Vajradhara to my root guru. They are in the aspect of Hero Vajradharma. They have red-colored bodies, one face, and two arms.

Yä pä De tong gi Dra Drog päi Da ma ru thröl wa / yön pä
thö pa Dū tsi gang wa thug kar Dzin pa / Dru mo yön na kha
tam ga nam pa / zhab Dor jei kyil trung gi zhug pa / rü päi
gyän Drug gi gyän ching / zhön nu lang tsho Dar la bab pa

The right hand plays a damaru that resonates with the sound of bliss and emptiness, while the left at the heart holds a skullcup filled with nectar. They each hold a khatvanga in the crook of their left arm. In the prime of youth, they sit with their legs crossed in the vajra posture, and are adorned with the six bone ornaments.

†so khor tham chä kyi träl war OM / Drin par AH / thug kar
HUM / thug käi HUM lä ö zer thrö / rang zhin gyi nä nä la ma
yi Dam kyi khor gyi lha tshog Dang / sang gyä jang sem pa
wo kha Dro / chhö kyong sung mäi tshog Dang chä pa

The principal and his retinue each have an OM̐ at the forehead, an ĀḤ at the throat, and a HŪṂ at the heart. From the HŪṂ at the heart, light rays radiate and invite from their natural abodes the gurus, yidams, assembly of mandala deities, buddhas, bodhisattvas, heroes, and dakinis, together with hosts of Dharma protectors and guardians.

OM̐ VAJRA SAMĀJAḤ / JAḤ HŪṂ VAM̐ HOḤ

Think that:

Re reang kyab nä kün Dū kyi ngo wor gyur

Each becomes, in nature, the embodiment of all objects of refuge.

Prostration

Joining your palms, pay homage by reciting:

Gang gi Drin gyi De chhen nä

I bow to the lotus feet of the vajra-holder,

Kä chig gi nyi thob gyur wa

O guru, whose body is like a jewel,

la ma rin chhen ta büi ku

Through whose kindness

Dor je chän zhab pä la Dū

The state of great bliss will be attained in an instant.

Making Offerings

Think that:

**Ṛang gi thug ka nă trö păi chhō păi lha mo nam kyi chhō
par gyur**

Offering goddesses emanate from my heart and perform the offerings.

Outer Offerings

OM ARGHAM PRATĪCCHHA SVĀHĀ
OM PĀDYAM PRATĪCCHHA SVĀHĀ
OM VAJRA PUṢHPE ĀḤ HŪM
SVĀHĀ OM VAJRA DHŪPE ĀḤ HŪM
SVĀHĀ OM VAJRA DĪPE ĀḤ HŪM
SVĀHĀ
OM VAJRA GANDHE ĀḤ HŪM SVĀHĀ
OM VAJRA NAIVIDYA ĀḤ HŪM SVĀHĀ
OM VAJRA ŚHAPTA ĀḤ HŪM SVĀHĀ

OM ĀḤ VAJRA ADARŚHE HŪM
OM ĀḤ VAJRA VĪNI HŪM
OM ĀḤ VAJRA GANDHE HŪM
OM ĀḤ VAJRA RASE HŪM
OM ĀḤ VAJRA SPARŚHE
HŪM OM ĀḤ VAJRA DHARME
HŪM

Inner Offering

OM GURU VAJRADHARMA SAPARIVĀRA OM ĀḤ HŪM

Secret Offering

Countless knowledge ladies such as Padmini emanate from my heart and each transforms into the form of Vajrayogini. Due to the guru father and mother entering into absorption, they are pervaded by uncontaminated bliss. Think that and present the secret offering, saying:

Yi ong lang tshöi päl Dzin Drug chu zhii

I offer illusion-like mudras, beautiful in the glory of youth,

Dö päi gyü tsäl la khä lü thra ma

Slender and skilled in the sixty-four arts of love;

Zhing kye ngag kye lhän kye pho nyäi tshog

A host of beautiful messenger dakinis,

Dze Dug gyü mäi chhag gya nam kyang bü

Born from sacred-place, mantra-born, and innately born.

Suchness Offering

Infusing the three spheres of offering with indivisible bliss and emptiness, present the offering of suchness, saying:

Drib Dräl lhän kye De wäi ye she chhe

I offer you supreme ultimate bodhichitta,

Chhö kün rang zhin trö Dang Dräl wäi ying

The great exalted wisdom of unobstructed innate bliss,

Yer me lhün Drub ma sam jö lä Dä

The sphere free from elaboration, the nature of all phenomena,

Dön Dam jang chhub sem chhog khyö la bü

Spontaneous and indivisible, beyond words, thoughts, and expression.

*[The Seven Pure Practices]*³

Perform the regular confession, saying:

Kön chhog sum la Dag kyab chhi

I take refuge in the Three Jewels.

Dig pa tham chä so sor shag

I confess all my negative actions individually.

Dro wäi ge la je yi rang

I rejoice in the virtues of living beings.

Sang gyä jang chhub yi kyi zung

I keep in my mind a buddha's enlightenment.

Sang gyä chhö Dang tshog chhog la

I take refuge until I am enlightened

jang chhub bar Du Dag kyab chhi

In the Buddha, the Dharma, and the Supreme Assembly.

Rang zhän Dön ni rab Drub chhir

In order to fulfil the aims of myself and others,

jang chhub sem ni kye par gyi

I will generate the mind of enlightenment.

jang chhub chhog gi sem ni kye gyi nä

Having generated the mind of supreme enlightenment,

Sem chän tham chä Dag gi Drön Du nyer

I will invite all sentient beings to be my guests.

jang chhub chö chhog yi ong chä par gyi

I will undertake the pleasing, supreme conduct of enlightenment.

Dro la phän chhir sang gyä Drub par shog

May I become a buddha to benefit living beings.

Gathering the Collection of Kusali

Rang sem kha chö wang mo theb sor tsam

My mind, the powerful lady of Khechara,

▪ *My own mind, Dakini Land Lady,*

Chi wo nä thön tsa wäi la ma Dang

About the size of a thumb, emerges from my crown,

▪ *Thumb sized, leaves through the crown of my head,*

Zhāl jor Dzä ching lar yang chhir jön te

Comes face to face with my root guru, and then returns.

▪ *Comes face to face with my root Lama.*

Rang jung mi göi gye pu sum gyi teng

After I split the skull off my old body,

▪ *I return and slice off my old skull,*

lū po nying päi thö pa kog nä käl

It comes to rest on three hearthstones of self-arisen human heads.

▪ *Place on a hearth of three human heads.*

De nang lhag ma sha thrag rü pa nam

The remaining flesh, blood, and bones are chopped up and heaped inside.

▪ *I chop up all my flesh, blood, and bones,*

tub te pung la chän chher zig pa yi

Gazing with wide-open eyes,

▪ *Heap it in skull. By staring wide-eyed*

jang tog bar jä Dü tsii gya tshor gyur

I purify, transform, and increase them into an ocean of nectar.

▪ *Purify, transform, increase nectar.*

Bless it with:

OM ĀḤ HŪḤ HA HO HRĪḤ (3x)

Think that:

Rang gi nying ga nä lha mo thö pa thog pa pag tu me pa trö
te Dü tsi nä thö pä lum lum chü te Drön nam la phül wä jag

From my heart emerge innumerable goddesses holding skull-cups. With these skullcups, they scoop up the nectar and offer it to the guests who partake of it with their vajra tongues by drawing it through straws of light.

Offer to the root guru seven times with:

Ku zhii Dag nyi tsa wäi la ma la

To my root guru, the nature of the four bodies,

- *I offer nectar, may you be pleased,*

Dam Dzä Dū tsi bül lo nye gyur chig

I offer this nectar of commitment substance. May you be pleased.

- *Root Guru, essence of four bodies.*

OM ĀḤ HŪṀ

[Offer from the crown of the head.]

Ngö Drub jung nä gyü päi la ma la

To the lineage gurus, the source of attainments,

- *I offer nectar, may you be pleased,*

Dam Dzä Dū tsi bül lo nye gyur chig

I offer this nectar of commitment substance. May you be pleased.

- *Lineage gurus, source of attainment.*

OM ĀḤ HŪṀ

[Offer from the forehead.]

la ma yi Dam chhog sum sung tshog la

To the assembly of gurus, yidams, Three Jewels, and guardians,

- *I offer nectar, may you be pleased.*

Dam Dzä Dū tsi bül lo nye gyur chig

I offer this nectar of commitment substance. May you be pleased.

- *Gurus, yidams, Three Jewels, protectors.*

OM ĀḤ HŪṀ

[Offer from the heart.]

Nyug mar nä päi nä zhi Drong Dag Ia

To the resident indigenous lords of the land and town,

- *I offer this pure nectar to you,*

Dam Dzä Dū tsi büI lo töng Drog Dzö

**I offer this nectar of commitment substance. May you
provide a thousand-fold help.**

- *Local guardians, so please help me.*

OM ĀḤ HŪṂ

[Offer from the navel.]

Rig Drug bar Döi sem chän tham chä Ia

**To all sentient beings—those of the six realms and
the intermediate state—**

- *I offer nectar, may you be freed,*

Dam Dzä Dū tsi büI lo Dröl gyur chig

**I offer this nectar of commitment substance. May you be
freed.**

- *All beings of six realms and bardo.*

OM ĀḤ HŪṂ

[Offer from the knee.]

Phül wä Drön kün zag me De wä tshim

**Due to this offering all the guests are satisfied with
uncontaminated bliss.**

- *The guests are satisfied with great bliss.*

Sem chän nam kyang Drib Dräl chhö ku thob

**The sentient beings, freed of obstructions, attain
the dharmakaya.**

- *Freed sentient beings attain truth body.*

Chhö päi khor sum ma sam jö Dä kyi

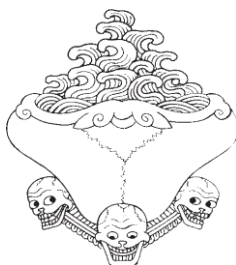
**The three spheres of the offering become the entity of
nondual bliss and emptiness,**

- *Three circles offerings nature is bliss,*

De tong nyi su me päi ngo wor gyur

Beyond words, thoughts, and expression.

- *Voidness beyond words, thoughts, expression.*



Mandala Offering

OM BÄN DZA BHU MI AH HUM wang chhen ser gyi sa zhi / OM
BÄN DZA RE KHE AH HUM chhi chag ri khor yug gi kor wäi ü
su / rii gyäl po ri rab / shar lü phag po / lho Dzam bu ling / nub
ba lang chö / jang Dra mi nyän

**OM VAJRA BHUMI ĀḤ HŪṢ, mighty golden ground. OM VAJRA
REKHE ĀḤ HŪṢ, encircled by a wall of iron mountains; in the
center, Mount Meru, king of mountains; in the east, Videha;
in the south, Jambudvipa; in the west, Godaniya; in the north,
Kuru;**

lū Dang lü phag / nga yab Dang nga yab zhän / yo Dän Dang
lam chhog Dro / Dra mi nyän Dang Dra mi nyän gyi Da / rin
po chhei ri wo / pag sam gyi shing / dö jöi ba / ma mö pa yi
lo tog

**Deha and Videha; Chamara and Aparachamara; Shatha and
Uttaramantrin; Kuru and Kaurava; the precious mountain,
wish-granting tree, wish-fulfilling cow, uncultivated harvest;**

Khor lo rin po chhe / nor bu rin po chhe / tsün mo rin po
chhe / lön po rin po chhe / lang po rin po chhe / ta chhog
rin po chhe / mag pön rin po chhe / ter chhen po yi bum pa

**The precious wheel, precious jewel, precious queen, precious
minister, precious elephant, precious horse, precious general,
great treasure vase;**

Geg ma / threng wa ma / lu ma / gar ma / me tog ma / Dug
pö ma / nang säi ma / Dri chhab ma

**The charm goddess, garland goddess, song goddess, dance
goddess, flower goddess, incense goddess, light goddess,
perfume goddess;**

Nyi ma / Da wa / rin po chhei Dug / chhog lä nam par gyäl
wäi gyän tshän

**The sun and moon; the precious parasol and banner of victory
over all directions.**

Ü su lha Dang mi / päi jor phün sum tshog pa ma tshang wa
me pa / tsang zhing yi Du wong wa Di Dag Drin chän tsa wa
Dang gyü par / chä päi päi Dän la ma Dam pa nam la üi war
gyi o

**In the center, the riches of gods and humans, perfect, lacking
nothing, pure, and enchanting. To the glorious, holy, and kind
root and lineage gurus, I offer this universe.**

thug je Dro wäi Dön Du zhe su söi / zhe nä jin gyi lab tu söi
**Please accept it out of compassion, for the sake of living
beings. Having accepted it, please bless me.**

De tong lhän chig kye päi ye she kyi

The mountains, continents, precious objects, treasure vase,

- *Mount Meru, lands, precious things and vase,*

Zung nam phung kham kye chhe lä jung wäi

**As well as the sun and the moon that have arisen from my
aggregates, constituents, and sources—**

- *Sun and moon, formed by my skandhas,*

ri ling rin chhen ter bum nyi Dar chä

**The apprehension aspects of the innate exalted wisdom of
bliss and emptiness—**

- *Objects held by bliss and void wisdom*

Kyab gön thug jei ter la büi war gyi

I offer to you, lord of refuge, treasure of compassion.

- *I offer to you, refuge savior.*

Dag gi chhag Dang mong sum kye wäi yül

The objects of my attachment, anger, and ignorance—

- *All objects of my mind's three poisons,*

Dra nyen bar sum lü Dang long chö chä

Friends, enemies, strangers, body, and resources—

- *Friends, foes, strangers, body, wealth, pleasure,*

phang pa me par büi gyi leg zhe nä

**Without any sense of loss, I offer them. Please kindly accept
them,**

- *I offer without feeling a loss.*

Dug sum rang sar Dröl war jin gyi lob

**And bless me to pacify the three poisons in dependence on
their own objects.**

- *Please grant strength that three poisons may cease.*

IDAM GURU RATNA MAṄḌALAKAṂ NIRYĀTAYĀMI

Requests to the Lineage Gurus

Gyäl wa gya tshöi rig Dag Dor je chhö

**To Vajradharma, lord of the family of
the ocean of victorious ones;**

- *Vajradharma, family holder;*

Gyäl wäi yum chhog Dor je näi jor ma

**Vajrayogini, supreme mother of
the victorious ones;**

- *Vajrayogini, supreme mother;*

Gyäl sä thu wo na ro ta päi zhab

**Naropa, preeminent child of
the victorious ones,**

- *Naropa, chief son of the victors:*

Söl wa Deb so lhän kye ye she tsöl

**I request: please bestow the innate exalted
wisdom.**

- *Please bestow great bliss and void wisdom.*

Sang chhen lob shä Dzin päi pham thing pa

**To the Pamtingpas, holders of the explana-
tions of the great secrets for disciples;**

- *Pamtingpas, holders of great secrets;*

Sang Dzö kün gyi ter gyur she rab tseg

**Sherab Tseg, you are a treasure of all
the secret treasures;**

- *Sherab Tseg, treasure of all secrets;*

Sang ngag gya tshöi nga Dag mäl löi zhab

**Mal Lotsawa, chief of the ocean of secret
mantra,**

- *Mäl Lotsawa, secret mantra lord:*

Söl wa Deb so lhän kye ye she tsöl

**I request: please bestow the innate exalted
wisdom.**

- *Please bestow great bliss and void wisdom*



Dor je chhang wang la chhen sa kya pa
To the great Sakya lama [Kunga Nyingpo],
powerful lord Vajradhara;

- *Sachen Kunga Nyingpo, Vajradhara;*



Dor jei sä chhog je tsün sö nam tse
Jetsun Sonam Tsemo, supreme vajra child;

- *Sönam Tsemo, supreme vajra child;*



Dor je Dzin päi tsug gyän Drag päi zhab
Dragpa [Gyaltsen], crown ornament of vajra
holders,

- *Dragpa Gyältsen, vajra holders' crown:*



Söl wa Deb so lhän kye ye she tsöl
I request: please bestow the innate exalted
wisdom.

- *Please bestow great bliss and void wisdom.*

Sa kya pän chhen gang chän khä päi je
To the great Sakya Pandita, lord of
the scholars of the land of snows;

- *Sakya Pandita, master scholar;*



Sa sum kye güi tsug gyän phag päi tshän
[Chogyal] Phagpa, crown ornament of all
beings of the three levels;

- *Chögyäl Phagpa, crown of all three realms;*



Sa kyäi tän Dzin zhang tön chhö jei zhab
Shangton Choje, holder of the Sakya
doctrine,

- *Shangtön Chöje, holder of Sakya:*



Söl wa Deb so lhän kye ye she tsöl
I request: please bestow the innate exalted
wisdom.

- *Please bestow great bliss and void wisdom.*

Drub päi wang chhug nam za Drag phug pa
To Namza Dragpugpa, powerful lord of adepts;

- *Naza Dragpugpa, lord of adepts;*

Drub chhog khä päi De pön chhö kyī je
Dharma Lord [Sonam Gyaltsen], supreme adept, helmsman of scholars;

- *Sönam Gyältsen, master realized one;*

Drub rig nyän gyü nga Dag yar lung par
Yarlungpa, chief of the whispered lineage of adepts,

- *Yarlungpa, realized lineage chief:*

Söl wa Deb so lhän kye ye she tsöl
I request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*



Dag zhän Dro wäi kyab gön gyäl wa chhog
To Gyalwa Chog, refuge-protector of all living beings, myself and others;

- *Gyälwa Chog, protecting all beings;*

Dag nyi chhen po jam yang nam khäi tshän
Dagchen Jamyang Namkha Gyaltsen;

- *Jamyang Namkha Gyältsen, great being;*

Dag chhen chhö je lo Drö gyäl tshän zhab
Dagchen Lodro Gyaltsen, lord of the Dharma,

- **Lodro Gyältsen, great lord of Dharma:*

Söl wa Deb so lhän kye ye she tsöl
I request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*



Ka Drin nyam me je tsün Do ring pa
To Jetsun Doringpa, unparalleled in kindness;

- *Jetsün Doringpa, kindness unmatched;*

Ka zhin Drub päi tän Dzin lo säI wang
Holder of the teachings, powerful Losal [Gyatso], who practiced as advised;

- *Losel Gyatso, practiced gurus' words;*

Ka gyü sang chhen ma wa khyen tsei zhab
[Jamyang] Khyentse, propounder of the oral lineage of the great secrets,

- *Jamyang Khyentse, expounds great secrets:*

Söl wa Deb so Ihän kye ye she tsöl
I request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Rig ngag chhang wa lab sum gyäl tshän
 Dang

To Labsum Gyaltsen, holder of knowledge mantras;

- *Labsum Gyältsen, mantra knowledge one;*

Rig gyäi khyab Dag wang chhug rab tän päI
Glorious Wangchug Rabten, pervasive lord of the hundred families;

- *Wangchug Rabten, hundred family lord*

Rig kyi tso wo je tsün kan gyur wa
Jetsun Kangyurwa, principal of the families,

- *Jetsün Kagyur, family principal:*

Söl wa Deb so Ihän kye ye she tsöl
I request: please bestow the innate exalted wisdom.

- **Please bestow great bliss and void wisdom.*



KyiI khor gya tshöi khyab Dag zha lu wa

To Shaluwa, pervasive lord of the ocean of mandalas;

- *Shaluwa, mandala ocean lord;*

KyiI khor kün gyi tso wo khyen rab je

Khyenrabje, principal of all the mandalas;

- *Khenrabje, head of all mandalas;*

KyiI khor khor löi Dag po mor chhen zhab

Morchenpa, lord of the circle of mandalas,

- *Morchenpa, mandala circle lord;*

Söl wa Deb so Ihän kye ye she tsöl

I request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Nyän gyü gya tshöi De pön nä sar wa

To Nesarwa, helmsman of the ocean of the whispered lineage;

- *Nesarwa, the whispered-line helmsman;*

Nyän gyü nga Dag lo säI phün tshog Dang

Losal Phuntsog, chief of the whispered lineage;

- *Losel Phuntsog, lord of whispered line;*

Nyän gyü peI khä täm Dzin thrin lä zhab

Tenzin Trinley, skilled in spreading the whispered lineage,

- *Tenzin Trinley, whispered-line scholar;*

Söl wa Deb so Ihän kye ye she tsöl

I request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*



Gan Dän tän Dzin khyab Dag kan gyur wa
**To the pervasive lord Kangyurwa Gaden
 Tenzin;**

- *Kangyurwa, lord of Gaden doctrine;*



Gan Dän Dar gyä nyig Dü Dro wäi nyen
**Gaden Dhargye, friend of living beings in
 the time of degeneration;**

- *Gaden Dhargye, friend of all beings;*



Gan Dän Iug Dzin Dhar ma bha Dräi zhab
**Dharmabhadra, holder of the Gaden
 tradition,**

- *Dharmabhadra, Gaden line holder:*



Söl wa Deb so Ihän kye ye she tsöl
**I request: please bestow the innate exalted
 wisdom.**

- *Please bestow great bliss and void wisdom.*

Do gyü kün gyi Iam gyi nä Dzog päi
To Lozang Chopel, chief of sutra and tantra,

- *Losang Chöpel, sutra-tantra lord,*



Do gyü nga Dag lo zang chhö pheI Dang
**Who completed the essentials of the paths
 of all sutras and tantras;**

- *You completed main points of all paths;*



Do gyü peI khä jig me wang pöi zhab
**Jigme Wangpo, skilled in spreading sutra
 and tantra,**

- *Jigme Wangpo, sutra-tantra sage:*

Söl wa Deb so Ihän kye ye she tsöl
**I request: please bestow the innate exalted
 wisdom.**

- *Please bestow great bliss and void wisdom.*

Phabongkha Rinpoche

Na ro kha chö min Dröl lam zang nä

To Dechen Nyingpo, blessed by Naropa

- *Dechen Nyingpo, blessed by Naropa,*

Na ro pa zhin leg par Dom pa la

To instruct perfectly—just as Naropa did—

- *Explains like Naropa perfectly*

Na rö jin lab De chhen nying po la

**In the essentials of the excellent ripening
and liberating paths of Naro Khechari,**

- *Essence of Naro dakini path:*

Söl wa Deb so Ihän kye ye she tsöl⁴

**I request: please bestow the innate exalted
wisdom.**

- *Please bestow great bliss and void wisdom.*



[*Kyabje Trijang Rinpoche*

Dor jei go phang Drüb päi nye lam chhog

To Lozang Yeshe, vajra-holder,

- *Losang Yeshe, the vajra holder*

Dor je tsün möi min Dröl Dam päi Dzö

**Treasury of instructions on the ripening
and liberating paths of the Vajra Queen,**

- *Of treasure of Vajra Queen teachings,*

Dor je Dzin pa lo zang ye she la

**The supreme quick path for accomplishing
the vajra state,**

- *Quick path to attain the vajra state:*

Söl wa Deb so Ihän kye ye she tsöl

**I request: please bestow the innate exalted
wisdom.]**

- *Please bestow great bliss and void wisdom.*



The verse for your own root guru⁵ or the verses to Lama Zopa Rinpoche and his gurus can be inserted here.⁶

Kye rim zab mo kha chö näI jor Dang

Please grant me blessings that, through the force of meditating

- *Bless me please through the force of my practice*

Dzog rim ü mäi näI jor gom päi thü

On the profound Khechara yoga of the generation stage

- *On Dakini yoga of kye rim*

De chhen Ihän kye ye she kye wa Dang

And the central channel yoga of the completion stage,

- *And shushuma yoga of dzog rim*

Kha chö go phang thob par jin gyi lob

I may generate the exalted wisdom of innate great bliss and attain the state of Khechara.

- *Please grant spontan'ously born great bliss.*

Blessings of the Four Initiations

Request three times, saying:

Kyab nä kün Dö Ia ma Ia

To the guru encompassing all objects of refuge,

- *I request you, dear Lama,*

SöI wa Deb so jin gyi lob

I request: please grant blessings;

- *Essence of refuge jewels,*

Wang zhi Dzog par kur wa Dang

Please confer the four initiations completely,

- *Please grant four empowerments.*

Ku zhii go phang tsäl Du söI (3x)

And bestow the state of the four bodies. (3x)

- *Bestow please, the four bodies. (3x)*

Think that:

la mǎi trǎi wǎi OM lǎ Dǔ tsi ǒ zer kar po thrö /
rang gi trǎi war thim



**White light rays and nectars radiate from the OM
at my guru's forehead and absorb into my forehead.**

lǔ kyi Dig Drib Dag

The negativities and obstructions of my body are purified.

bum päi wang thob

I receive the vase initiation.

la mǎi kǔi jin lab lǔ la zhug

The blessings of my guru's body enter my body.

la mǎi Drin päi AH lǎ Dǔ tsi ǒ zer mar po thrö /
rang gi Drin par thim



**Red light rays and nectars radiate from the AH
at my guru's throat and absorb into my throat.**

Ngag kyi Dig Drib Dag

The negativities and obstructions of my speech are purified.

Sang wǎi wang thob

I receive the secret initiation.

la mǎi sung gi jin lab ngag la zhug

The blessings of my guru's speech enter my speech.

la mǎi thug kǎi HUM lǎ Dǔ tsi ǒ zer ngön po thrö /
rang gi nying gar thim



**Blue light rays and nectars radiate from the HUM
at my guru's heart and absorb into my heart.**

Yi kyi Dig Drib Dag

The negativities and obstructions of my mind are purified.

She rab ye she kyi wang thob

I receive the wisdom initiation.

la mǎi thug kyi jin lab yi la zhug

The blessings of my guru's mind enter my mind.

la mǎi nǎ sum gyi yi ge lǎ Dǔ tsi ö zer kar mar thing sum thrö /
rang gi nǎ sum la thim

White, red, and dark blue light rays and nectars radiate from the syllables at my guru's three places and absorb into my three places.

lǔ ngag yi sum gyi Dig Drib Dag

The negativities and obstructions of my body, speech, and mind are purified.

Wang zhi pa tshig wang rin po chhe thob

I receive the fourth initiation, the precious word initiation.

la mǎi kǔ sung thug kyi jin lab rang gi lǔ ngag yi sum la
zhug par gyur

The blessings of my guru's body, speech, and mind enter my body, speech, and mind.

One should know the uncommon way of taking the four initiations orally [from the guru]. Then, again:

Request

Dǔ sum sang gyä tham chǎ kyi ngo wo la ma rin po chhe la
söl wa Deb so / Dag gi gyü jin gyi lab tu söl (3x)

Precious guru, nature of all the buddhas of the three times, to you I request: please bless my continuum. (3x)

Zhe söl wa tab pä / tha kor gyi gyu päi la ma nam ü kyi tsa wäi
la ma la thim

Due to the request, the encircling lineage gurus absorb into my root guru at the center.

ṭsa wäi la ma yang rang la je su chhag pä ö mar pöi nam
par zhu wa / rang gi chi tsug nǎ zhug / nying gar BAM yig
mar pöi nam par gyur pa Dang rang sem yer me Du Dre par
gyur

My root guru also, out of affection for me, melts into red light, enters through my crown, and merges indivisibly with my mind in the aspect of a red syllable VAM at my heart.



[B. Actual Practice]

6. Yoga of Generating Oneself as the Deity

Bringing Death into the Path of the Dharmakaya

BAM yig De nyi je chher song te nam khäi tha Dang nyam par gyur pä nö chü tham chä De tong gi rang zhin Du gyur

This very syllable VAM expands and becomes equal to the extent of space, whereby the entire environment and all its inhabitants become the nature of bliss and emptiness.

I ar yang tha nä rim gyi Dü te shin tu thra wäi BAM yig tu gyur pa og nä rim gyi na Däi bar Du thim

Once again it gradually contracts from the edges, becoming a minute syllable VAM. From the bottom, it gradually absorbs up into the nada.

Na Da yang mi mig par De tong yer me kyi chhö kur gyur **The nada also becomes unobservable and becomes the dharmakaya of indivisible bliss and emptiness.**

OM ŚHŪNYATĀ JÑĀNA VAJRA SVABHĀVA ĀTMAKO' HAM

Bringing the Intermediate State into the Path of the Sambhogakaya

De tar nang wa tham chä Dü päi tong päi ngang Iä ngo wo rang sem De tong nyi su me päi ye she kyi zung nam yin pa Ia nam pa BAM yig mar po gyen Du threng wäi nam par nam khar nä par gyur

From within emptiness, in which all appearances have thus been withdrawn, my mind, in nature the apprehension aspect of the exalted wisdom of nondual bliss and emptiness, takes the aspect of an upright red syllable VAM abiding in space.

Bringing Birth into the Path of the Nirmanakaya

†ong päi ngang Iä E E Iä chhö jung mar po Dru sum nyi tseg kyi
nang Du A Iä Da wäi kyiI khor kar Ia mar wäi Dang chän gyi

From within emptiness, from E E come the red phenomena sources—two intersecting tetrahedrons—inside of which, from A comes a moon disc, white tinged with red.

†eng Du OM OM OM SAR WA BUD DHA DA KI NI YE BÄN DZA WAR
NA NI YE BÄN DZA BE RO TSA NI YE HUM HUM HUM PHÄ PHÄ PHÄ
SO HA / zhe päi ngang yön kor Du khö par gyur

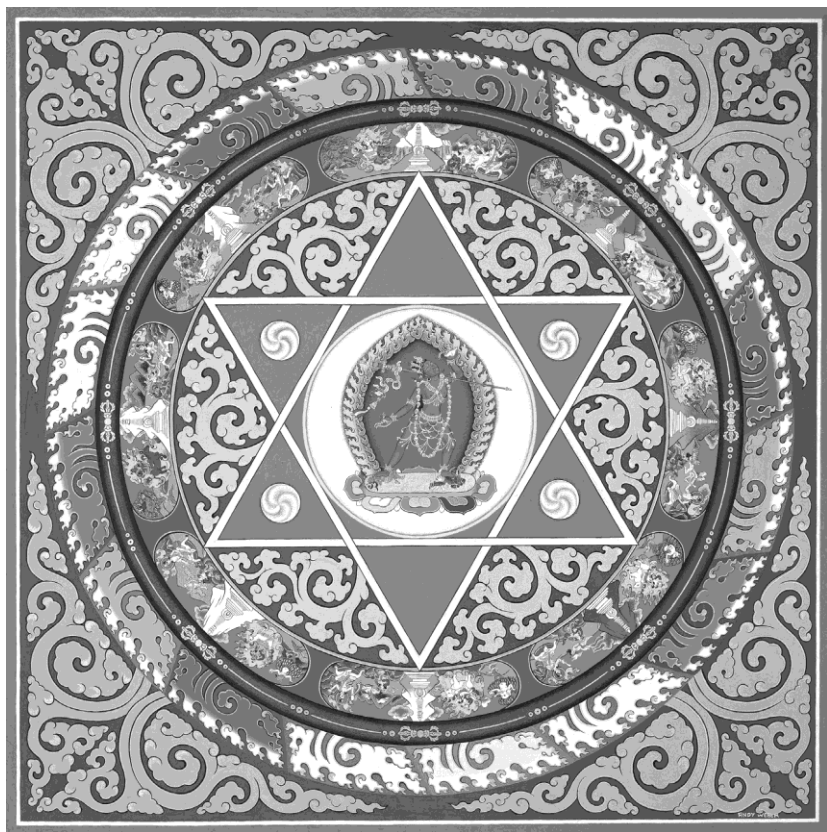
On top of it, arranged counterclockwise, is the mantra: OM OM OM SARVA BUDDHA ĎÄKINĪYE VAJRA VARᅇANĪYE VAJRA VAIROCHANĪYE HŪᅇ HŪᅇ HŪᅇ PHAT PHAT PHAT SVÄHÄ.

†ang nam khäi BAM yig gi Da wa thong wa na Dei ũ su kye wa
Ien päi phen pa Dang Dän pä Da wäi ũ su zhug

As the syllable VAM in space, upon seeing the moon, I develop the intention to take rebirth in its center, whereby I descend there.

Da wa BAM yig ngag threng Dang chä pa Iä ö zer thrö /
khor Dä kyi nö chü tham chä je tsün Dor je näI jor mäi rang
zhin Du jä

Light rays radiate from the moon, the syllable VAM, and the mantra garland, transforming all the environments and beings of samsara and nirvana into the nature of Venerable Vajrayogini.



De nam tshur Dū te BAM yig ngag threng Dang chä pa la
thim pa yong su gyur pa lä / ten Dang ten päi kyil khor Dū
chig tu Dzog par gyur

**These gather back and absorb into the syllable VAM and the
mantra garland. From their transformation, the supporting
and supported mandalas become complete, all at once.**

De yang Dor jei sa zhi ra wa gur la re Dang chä päi chhi röi
tu kha Dog na nga päi me pung yön kor Du khyil zhing bar wa

**Specifically, there is the vajra ground, fence, tent, and canopy,
outside of which a mass of five-colored fire swirls counter-
clockwise and blazes.**

Dei nang Du tum Drag la sog päi Dur thrö chhen po gyä kyi
kor wäi

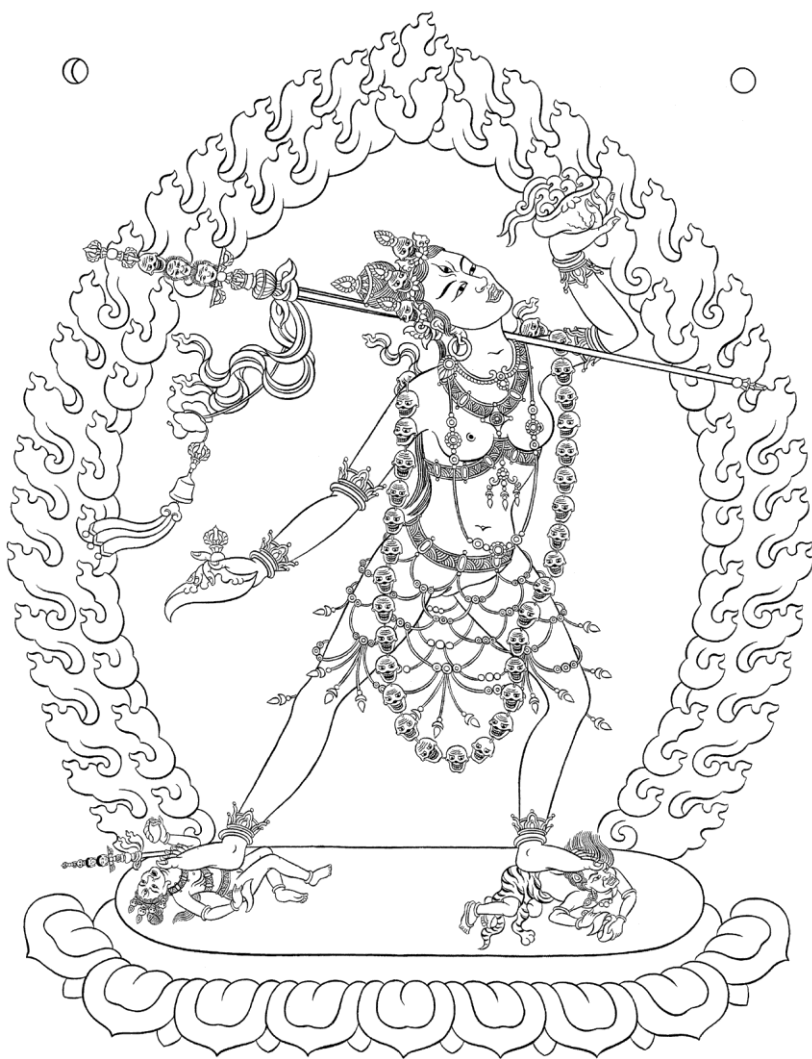
**Inside this is the circle of the eight great charnel grounds, the
“Ferocious One” and so forth.**

Ü su chhö jung mar po Dru sum nyi tseg kyil Deng ka chhe
wa gyen Du chhog shing / tse mo tra wa thur Du zug pa / Dün
gyab nyi pang päi Dra zhir ga khyil mar kya yön kor Du khor
wa re re tshän pa

**In the center are the red phenomena sources—two intersect-
ing tetrahedrons—with the broad surfaces facing upward and
the fine tips planted downward. Except for the front and back,
the four corners are each marked with pink joy swirls spinning
counterclockwise.**

Chhö jung gi nang Du na tshog pä ma Dab ma gyä päi te
war nyi mäi kyil khor gyi teng Du rang nyi je tsün Dor je näi jor
mäi kur gyur pa ni

**Inside the phenomena sources is an eight-petaled variegated
lotus, in the center of which, on top of a sun disc, I arise in the
form of Venerable Vajrayogini.**



Vajrayogini

Zhab yä kyang pä Dū tshän ma mar möi nu mäi teng nä nän
pa / yön kum pä jig je nag pöi go wo gyab tu tab nä nän pa

**My outstretched right leg treads on the breasts of red
Kalaratri. My bent left leg treads on black Bhairava's head,
which is bent backward.**

Ku Dog mar mo käI päi me ta büi zi ji chän / zhäI chig chhag nyi
chän sum Dag pa kha chö Du zig pa

**My body is red, with a brilliance like the fire at the end of an
eon. I have one face, two arms, and three eyes looking up
toward the pure land of Khechara.**

Chhag yä pä Dor je tshän päi Dri gug thur Du kyang nä Dzin
pa / yön pä thö pa thrag gi gang wa teng chhog su zung nä
zhäI gyen Du chhog par söI wa

**My right hand is extended and holds a curved knife marked
with a vajra pointing downward, while my left raises a skull-
cup filled with blood from which I drink with my upturned
mouth.**

thrag pa yön par Dor je tshän päi kha tam ga Ia Da ma ru
Dang DriI bu Dang phän tse sum pa chhang zhin pa nam pa

**On my left shoulder rests a khatvanga marked with a vajra,
from which hangs a damaru, a bell, and a three-pointed
banner.**

Ü tra nag po siI bur gyur pä ku ke yän chhä kheb pa / Iang
tsho Dar Ia bab ching Dö päi nu bur gyä pa / De wa kye päi
nyam chän

**My black hair falls loosely to my waist. In the prime of my
youth, my nipples swollen with desire, I bear the countenance
that generates bliss.**

Mi go kam po ngäi u gyän Dang / kam po ngab chüi Do shäi
chän / cher bu chhag gya ngä gyän pa / ye she kyi me bar wäi ü
na zhug pa o

**Five dried human skulls crown my head and I wear a necklace
of fifty dried skulls. Naked, I am adorned with the five mudras
and stand in the center of a blazing fire of exalted wisdom.**

7. Yoga of Purifying Living Beings

Rang gi nying gar chhö jung mar po Dru sum nyi tseg kyi
nang Du Da wäi kyiI khor gyi ü su BAM yig Ia ngag threng gi
kor wa lä ö zer thrö te / ba püi bu nä phar song / rig Drug
gi sem chän tham chä Ia phog pä Dig Drib bag chhag Dang
chä pa jang / De tham chä Dor je näi jor mäi kur gyur

**At my heart, inside the red phenomena sources—two
intersecting tetrahedrons—is a moon disc. At its center is the
syllable VAM encircled by the mantra garland. Light rays
radiate from these, and leaving through my pores, strike all
the sentient beings of the six realms, whereby their
negativities, obstructions, and imprints are cleansed. They all
transform into the form of Vajrayogini.**

8. Yoga of Being Blessed by the Heroes and Heroines

This has three sections:

a. Generating the Body Mandala

Rang gi nying gäi chhö jung Da Dän Dang chä
päi ü kyi BAM yig jung wa zhii Dag nyi lä je wäi jung
wa zhii sa böi YA RA LA WÄi yi ge zhi

**At the center of the phenomena sources and moon
cushion at my heart is the syllable VAM, which is in
the nature of the four elements.**



It splits into the four letters YA, RA, LA, and VA, which are the seed syllables of the four elements.

Nying gäi Dö ma Ia sog pa chhog zhii tsa Dab kyi rang zhin
Du nä pa yong su gyur pa lä / yön nä tsam te / Ia ma / Dum kye
ma / zug chän ma / kha Dro ma Dang zhi

They abide as the nature of the heart channel petals of the four directions—*kamini* and so forth. Starting from the left, these totally transform into Lama, Khandaroha, Rupini, and Dakini.

Ü su BAM yig gi Da chhe thig le na Da Dang chä pa shin tu
thra wäi chi thig zung jug gi ngo wo je tsün Dor je näi jor
ma o

The crescent moon, drop, and nada of the central syllable VAM, the nature of the most subtle spring-drop union,⁷ totally transform into Venerable Vajrayogini.

Dei chhi rim Du lü kyi tra tsham Dang chi tsug Ia sog päi nä
nyer zhii tsa mi chhe ma Ia sog pa Dang / so Dang sen mo bab
pa Ia sog päi kham nyer zhi

Outside these are the twenty-four grain syllables of the mantra, OM OM and so forth, circling counterclockwise from the east.

ṭsa kham ngo wo yer me shar nä yön kor Du nä päi OM OM
sog ngag kyi yig Dru nyer zhii ngo wor nä pa yong su gyur
pa lä

They are inseparable in nature from the channels and constituents, which are, in sequence:

- the channels—*abhedya* and so forth—of the twenty-four sacred sites of the body—the hairline, the crown, and so forth,
- and the twenty-four constituents—nails, teeth, and so forth.

These totally transform into:

Rab tum ma / tum mig ma / ö Dän ma / na chhen ma / pa wöi
lo chhen ma / khar wa ri / lang käi wang chhug ma / shing
Drib ma te thug kyi rig kyi pa mo gyä

- **The eight heroines of the mind family—Prachanda, Chandakshi, Prabhavati, Mahanasa, Viramati, Kharvari, Lankeshvari, and Drumachaya;**

Sa sung ma / jig je chhen mo / lung shug ma / chhang thung ma
/ ngo sang lha mo / rab zang ma / ta na ma / ja Dong ma te sung
gi rig kyi pa mo gyä

- **The eight heroines of the speech family—Airavati, Mahabhairava, Vayuvega, Surabhakshi, Shyamadevi, Subhadra, Hayakarna, and Khaganana; and**

Khor löi shug chän ma / Dum kye ma / chhang tsang ma /
khor löi go chha ma / shin tu pa mo / tob chhen ma / khor
lö gyur ma / tsön Drü chhen mo te küi rig kyi pa mo gyä nam
su gyur pa

- **The eight heroines of the body family—Chakravega, Khandaroha, Shaundini, Chakravarmini, Suvira, Mahabala, Chakravartini, and Mahavirya.**

Chhi röi gyi pu li ra ma la sog päi nä nyer zhii pa wo nyi me
kyi näi jor ma ngo so

These are actual yoginis who are nondual with the heroes of the twenty-four external sacred sites, such as Pulliramalaya.

Kha la sog päi go gyä kyi tsa kham nam HUM HUM la sog päi
yig Dru gyä po Dang ngo wo yer me lä kha Dong ma / ug
Dong ma / khyi Dong ma / phag Dong ma / shin je tän ma /
shin je pho nya mo / shin je chhe wa ma / shin je jom ma nam
su gyur pa

The channels and constituents of the eight doors, the mouth and so forth—inseparable in nature from the eight grain syllables, HŪM HŪM and so forth, totally transform into:

- **Kakasya, Ulukasya, Shvanasya, Shukarasya, Yamadadhi, Yamaduti, Yamadanshrini, and Yamamathani.**

Tham chä kyang je tsün mäi küi nam pa chän gyän chha lug
yong su Dzog pa o

All have the appearance of the body of the Venerable Lady complete with the usual ornaments and attributes.

This is the final instruction that is the uncommon profound essential point of this system. Apart from mere seeds, previous literature is unclear on this point. In dependence on the oral instructions of my guru, I have stated it so that it is most easy to understand. So, cherish this.

b. Causing the Exalted Wisdom Beings to Absorb into Oneself as the Deity and Mixing the Three Messengers

Performing the blazing mudra, recite:

PHAIṂ

Ṛang gi thug käi BAM yig lä ö zer thrö pa min tsham nä thön
te chhog chur song wä / chhog chüi De zhin sheg pa Dang /
pa wo Dang näi jor ma tham chä Dor je näi jor mäi nam
par chän Drang

From the syllable VAṂ at my heart, light rays radiate. Emerging from between my eyebrows, they go to the ten directions, and invite all the tathagatas, heroes, and yoginis in the aspect of Vajrayogini.

JAḤ HŪṂ VAṂ HOḤ

(1) The exalted wisdom beings are summoned [JAḤ], (2) they enter [HŪṂ], (3) they are bound [VAṂ], and (4) they are delighted [HOḤ].

Performing the lotus-turning mudra followed by the embracing mudra, recite:

OM YOGA ŚHUDDHĀḤ SARVA DHARMĀḤ YOGA ŚHUDDHO
'HAM

Cultivate divine pride, thinking:

Chhö tham chä nam par Dag päi näi jor gyi Dag nyi De nga o |
**am the nature of the yoga of the complete purity of all
 phenomena.**

c. Donning the Armor

Rang gi nä nam su Da wäi kyil khor gyi teng Du
At my places, upon moon discs:

te war OM BAM mar mo Dor je phag mo
**At my navel is red OM VAM, the nature of
 Vajravarahi;**

ཨོྩ བོྩ

Nying gar HAM YOM ngön mo zhin je ma
At my heart, blue HAM YOM, Yamini;

ཨོྩ རྩོྩ

Khar HRIM MOM kar mo mong je ma
At my throat, white HRIM MOM, Mohani;

ཨྲིཎྜ རྩོྩ

träi war HRIM HRIM ser mo kyö je ma
At my forehead, yellow HRIM HRIM, Sanchalani;

ཨྲིཎྜ ཨྲིཎྜ

Chi tsug tu HUM HUM jang gu trag je ma
At my crown, green HÜM HÜM, Santrasani;

ཨུཎྜ ཨུཎྜ

Yän Iag tham chä Ia PHÄ PHÄ Dū kha tsan Di
 käi ngo wo nam su gyur

པཌ པཌ

**At all my limbs, smoke-colored PHAṬ PHAṬ,
 Chandika.**

Conferring the Initiation and Imprinting the Seal

PHAIṆ

Rang gi thug käi BAM yig Iä ö zer thrö pä / wang gi Iha
 päi khor lo Dom päi ten Dang ten päi kyil khor chän Drang
**From the syllable VAM at my heart, light rays radiate and
 invite to the space before me the initiating deities, the sup-
 porting and supported mandala of glorious Chakrasamvara.**

De zhin sheg pa tham chä kyi ngön par wang kur Du söI
“All tathagatas, please confer the initiation.”

Zhe söI wa tab pä

Having thus been requested,

Go tsham ma gyä kyi geg trä

**The eight ladies of the doors and corners drive out
interferers,**

Pa wo nam kyi shi pa jö

The heroes express auspiciousness,

pa mo nam kyi Dor jei lu len

The heroines sing vajra songs,

Zug Dor je ma la sog pä chhö

And the rupavajras and so forth make offerings.

†so wö wang kur wäi gong pa Dzä

**The principal deity decides that the initiation should be
conferred.**

Yum zhi phag mo Dang chä pä rin po chhei bum pa Dü tsi ngä
gang wa zung te chi wo nä wang kur war gyur

**The four mothers, together with Varahi, holding aloft jeweled
vases filled with the five nectars confer the initiation through
my crown, saying:**

ji tar tam pa tsam gyi ni

“Just as all the tathagatas offered a bath

De zhin sheg kün thrü söI tar

At the time of the Buddha’s birth,

I ha yi chhu ni Dag pa yi

So too do I offer a bath

De zhin Dag gi thrü gyi o

With the pure water of the gods.”

OM SARVA TATHĀGATA ABHIṢHEKATA SAMAYA SHRĪYE HŪṀ

Zhe wang kur wä lü tham chä gang

Due to this initiation, my entire body is filled.

Dri ma tham chä Dag

All stains are purified.

Chhüi Ihag ma chi tsug tu nä pa yong su gyur pa lä nam
nang he ru ka yum Dang chä pä ü gyän par gyur

**The excess water remaining on the top of my head transforms
and I am crowned by Heruka-Vairochana and mother.**

*At this point in the context of self-initiation, bless the offerings of the
self-generation, then:*

Making Offerings

rang gi thug ka nä trö päi chhö päi lha mo nam kyi chhö
par gyur

**Offering goddesses emanate from my heart and perform the
offerings.**

Outer Offerings

OM ARGHAM PRATĪCCHHA SVĀHĀ
OM PĀDYAM PRATĪCCHHA SVĀHĀ
OM VAJRA PUṢHPE ĀḤ HŪṢ
SVĀHĀ OM VAJRA DHŪPE ĀḤ HŪṢ
SVĀHĀ OM VAJRA DĪPE ĀḤ HŪṢ
SVĀHĀ
OM VAJRA GANDHE ĀḤ HŪṢ SVĀHĀ
OM VAJRA NAIVIDYA ĀḤ HŪṢ SVĀHĀ
OM VAJRA ŚHAPTA ĀḤ HŪṢ SVĀHĀ

OM ĀḤ VAJRA ĀDARŚHE
HŪṢ OM ĀḤ VAJRA VĪNI HŪṢ
OM ĀḤ VAJRA GANDHE HŪṢ
OM ĀḤ VAJRA RASE HŪṢ
OM ĀḤ VAJRA SPARŚHE HŪṢ
OM ĀḤ VAJRA DHARME HŪṢ

Inner Offering

OM OM OM SARVA BUDDHA ḌĀKINĪYE VAJRA VARṆANĪYE
VAJRA VAIROCHANĪYE HŪṂ HŪṂ HŪṂ PHAṬ PHAṬ PHAṬ
SVĀHĀ OM ĀḤ HŪṂ

Secret and Suchness Offering

Present the secret and suchness offering by imagining:

Rang nyi Dor je näl jor ma Dang kha tam ga khor lo Dom
par gyur pa nyom par zhug pä lhän kye kyi De tong kye par
gyur

**I am Vajrayogini. My khatvanga becomes Chakrasamvara. We
enter into absorption, thereby generating innate bliss and
emptiness.**

*Or, [you may choose to present the secret and suchness offering after
transforming your divine pride of being Vajrayogini to that of Heruka,
and transforming the gender signs, by reciting:]*

*Visualizing myself as the yogini, I give up my breasts and they transform
into a vola.⁸ The two walls of the pure place inside my kakkola transform
into two pure bells. The pistil transforms into the vola itself. I assume the
form of Heruka of Great Joy with the secret mother, Vajrayogini, who by
nature incorporates all the dakinis.*

*From the unobservable state of the father's secret place comes a
white HŪṂ, which turns into a five-tipped white vajra. Then comes a red
VYĀ, which turns into a red jewel marked at its tip by a yellow VYĀ. From
the unobservable state of the mother's secret place comes an Ā, which
turns into a three-petaled red lotus. A white DYĀ appears, becoming a
white center representing white bodhichitta, marked at its tip by a yellow
DYĀ.*

OM ŚHRĪ MAHĀ SUKHA VAJRI HE HE RU RU KAṂ ĀḤ HŪṂ HŪṂ
PHAṬ SVĀHĀ

Due to the father and mother entering into absorption, the bodhichitta melts, and when from the crown of my head it reaches my throat, I experience joy. When from my throat it reaches my heart, supreme joy. When from my heart it reaches my navel, distinguished joy. And when from my navel it reaches the tip of my jewel, due to the innate exalted wisdom being produced, I enter into meditative equipoise on the samadhi of the inseparability of bliss and emptiness.

In this way, through bliss and emptiness being indivisibly conjoined, I delight in the secret and suchness offerings of single-pointed meditative equipoise on the meaning of suchness, the emptiness of inherent existence of the three spheres of offering.

Once more, I transform in aspect into the Venerable Lady.

Praise of Vajrayogini in Eight Lines

Perform the offering of mantra and praise with the Eight Lines of the Mother:

OM NAMO BHAGAVATI VAJRAVĀRĀHĪ VAṂ HŪṂ HŪṂ PHAṬ
OM NAMO ĀRYA APARĀJITE TRAILOKYAMĀTĪ VIDYĒŚHVARĪ
HŪṂ HŪṂ PHAṬ
OM NAMAḤ SARVA BHUTA BHĀYĀVAHE MAHĀVAJRE
HŪṂ HŪṂ PHAṬ
OM NAMO VAJRĀSANI AJITE APARĀJITE VAŚHAṂKARĪ
NETRA HŪṂ HŪṂ PHAṬ
OM NAMO BHRAMAṆĪ ŚHOṢHAṆĪ ROṢHAṆĪ
KRODHE KARALENI HŪṂ HŪṂ PHAṬ
OM NAMAS TRĀSANI MĀRAṆĪ PRABHEDANĪ PARĀJAYE
HŪṂ HŪṂ PHAṬ
OM NAMO VIJĀYE JAMBHANI STAMBHANI
MOHANI HŪṂ HŪṂ PHAṬ
OM NAMO VAJRAVĀRĀHĪ MAHĀYOGINĪ KĀMEŚHVARĪ KHAGE
HŪṂ HŪṂ PHAṬ

9. Yoga of Verbal and Mental Recitation

This has two sections:

a. Verbal Recitation

Think that:

Rang gi nying gar chhö jung mar po Dru sum nyi tseg kyi nang Du Da wäi kyiI khor gyi ü su BAM yig Ia ngag threng kha Dog mar pö yön kor Du kor wa lä ö zer mar po pag me thrö

At my heart, inside the red phenomena sources—two intersecting tetrahedrons—is a moon disc. At its center is the syllable VAM encircled counterclockwise by the red mantra garland. Countless rays of red light radiate from these,

Sem chän tham chä kyi Dig Drib jang /sang gyä tham chä chhö

Cleansing away the negativities and obstructions of all sentient beings and making offerings to all buddhas.

De nam kyi jin lab nü thu tham chä ö zer mar pöi nam par chän Drang BAM yig ngag threng Dang chä pa Ia thim pä gyü jin gyi lab par gyur

All their blessings, abilities, and power are invoked in the form of rays of red light that absorb into the syllable VAM and the mantra garland, whereby my continuum is blessed.

At the minimum, recite the number of mantras fulfilling your daily commitment:

OM OM OM SARVA BUDDHA ĀKINĪYE
VAJRA VARṆANĪYE VAJRA
VAIROCHANĪYE HŪṢ HŪṢ HŪṢ PHAṬ
PHAṬ PHAṬ SVĀHĀ



b. Mental Recitation

Seated with the physical essentials [of the sevenfold posture], bring the phenomena sources, moon, and grain syllables down from the heart

- *to the secret place, if you wish to generate bliss, or*
- *to the navel, if you wish to generate nonconceptuality,*

and conjoin the winds. Mentally read the counterclockwise-circling mantra garland just three, five, or seven times.

Then, hold your breath while focusing your mind on

- *the pink joy swirls spinning counterclockwise in the four corners of the phenomena sources, excluding the ones in front and at the back, and*
- *in particular, the nada of the syllable VAM at the center that is about to burst into flames.*

Then, the white and red joy swirls at [respectively] the upper and lower tips of the central channel, each the size of a mere grain of barley, spin counterclockwise. At the heart, they merge and vanish into emptiness. Settle into meditative equipoise on bliss and emptiness.



[C. Conclusion]

10. Yoga of the Inconceivable

There are two types. The uncommon one is to be practiced as explained in the [oral] commentary. The common one is to think as follows:

**Rang gi nying göi BAM yig ngag threng Dang chä pa lä ö
zer thrö / kham sum tham chä khyab**

**Light rays radiate from the syllable VAM and mantra garland
at my heart, pervading all three realms.**

Zug me kham ö zer ngön pöi nam pä lü kyi tö kyi chha la thim

**The formless realm, in the aspect of blue light rays, absorbs
into the upper part of my body.**

Zug kham ö zer mar pöi nam pä bar gyi chha la thim

**The form realm, in the aspect of red light rays, absorbs into
the middle part of my body.**

Dö kham ö zer kar pöi nam pä mä kyi chha la thim

**The desire realm, in the aspect of white light rays, absorbs
into the lower part of my body.**

[If meditation is not done on the body mandala:]

Rang yang tö mä nä rim zhin ö Du zhu nä chhö jung la thim

**I also melt into light progressively from above and below and
absorb into the phenomena sources.**

De Da wa la thim

They absorb into the moon.

De ngag threng la thim

That absorbs into the mantra garland.

De BAM yig la thim

That absorbs into the syllable VAM.

De BAM gyi go wo la thim

That absorbs into the head of the VAM.

De Da tshe la thim

That absorbs into the crescent moon.

De thig le la thim

That absorbs into the drop.

De na Da la thim

That absorbs into the nada.

De yang je thra je thrar ö säI tong pa nyi Du thim par gyur

That, too, becomes smaller and smaller and absorbs into clear light emptiness.

[Alternatively,] at the time of meditating on the body mandala, you should recite as follows:

Rang yang tö mä nä rim zhin ö Du zhu nä chhö jung la thim

I also melt into light progressively from above and below and absorb into the phenomena sources.

De Da wa la thim

They absorb into the moon.

De näI jor ma so nyi la thim

That absorbs into the thirty-two yoginis.

De näI jor ma zhi la thim

They absorb into the four yoginis.

De lü kyil gyi tso mo la thim

They absorb into the principal lady of the body mandala.

tso mo yang tö mä nä rim zhin ö Du zhu nä chhö jung la thim

The principal lady of the body mandala also melts into light progressively from above and below, and absorbs into the phenomena sources.

De Da wa la thim

They absorb into the moon.

De ngag threng la thim

That absorbs into the mantra garland.

De BAM yig Ia thim

That absorbs into the syllable VAM.

De BAM gyi go wo Ia thim

That absorbs into the head of the VAM.

De Da tshe Ia thim

That absorbs into the crescent moon.

De thig le Ia thim

That absorbs into the drop.

De na Da Ia thim

That absorbs into the nada.

De yang je thra je thrar ö säI tong pa nyi Du thim par gyur

That, too, becomes smaller and smaller and absorbs into clear light emptiness.

11. Yoga of Conduct

tong päi ngang lä rang nyi kä chig gi je tsün Dor je näI jor
mar gyur päi

From within emptiness, instantaneously I become Venerable Vajrayogini.

Donning the Armor

Nä nam su Da wäi kyil khor gyi teng Du

At my places, upon moon discs:

te war OM BAM mar mo Dor je phag mo

At my navel is red OM VAM, the nature of Vajravarahi;

Nying gar HAM YOM ngön mo zhin je ma

At my heart, blue HAM YOM, Yamini;

Khar HRIM MOM kar mo mong je ma

At my throat, white HRIM MOM, Mohani;

träI war HRIM HRIM ser mo kyö je ma

At my forehead, yellow HRIM HRIM, Sanchalani;

ཨྐྱེ སྐྱེ

ཨྐྱེ ཨྐྱེ

ཨྐྱེ ཨྐྱེ

ཨྐྱེ ཨྐྱེ

ཨྐྱེ ཨྐྱེ

ཨྐྱེ ཨྐྱེ

Chi tsug tu HUM HUM jang gu trag je ma

At my crown, green HŪṢ HŪṢ, Santrasani;

Yän lag tham chä la PHÄ PHÄ Dū kha tsan Di kăi ngo wo
nam su gyur

At all my limbs, smoke-colored PHAṬ PHAṬ, Chandika.

Protection with That Which Terrorizes

OM SUMBHA NISUMBHA HUṢ HŪṢ PHAṬ

OM GRIHṆA GRIHṆA HUṢ HŪṢ PHAṬ

OM GRIHṆĀPAYA GRIHṆĀPAYA HUṢ HŪṢ PHAṬ

OM ĀNAYAHO BHAGAVĀN VAJRA HUṢ HŪṢ PHAṬ (2x)

In the first recitation, in a counterclockwise direction, snap the thumb and index finger of the left hand in the four cardinal directions and at the zenith and nadir—that is, once in front and once above it; once to the left; once behind and once below it; then once to the right. During the second recitation, going clockwise, snap your fingers in the intermediate directions.

What to Do in the Session Breaks

The things that should be engaged in during the session breaks are the yoga of maintaining the three recognitions as well as left conduct, the outer offerings, and the tenth-day offerings. In addition, the yogas of sleeping, rising, washing, eating, and clothing etc. are to be done as explained in the commentaries.

Torma Offering

For the yoga of the tormas, arrange the offerings and tormas according to the ritual tradition.

Blessing the Outer Offerings

Cleanse with:

OM KHAṆḌAROHI HUṂ HŪṂ PHAṬ

Purify with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA
ŚHUDDHO 'HAM

[tong pa nyi Du gyur] tong päi ngang Iä KAM Iä thö päi nö
nam kyi nang Du HUM Iä chhö Dzä nam rang zhin tong nyi /
nam pa chhö Dzä so söi nam pa chän / je Iä wang po Drug gi
chö yül Du zag pa me päi De wa khyä par chän ter war gyur

[Everything becomes emptiness.] From within emptiness, from KAMs come skullcups. Inside them, from HŪMs come the offering substances. Their nature is emptiness; their aspect is the various offering substances; and their function, as objects of the six senses, is to bestow special uncontaminated bliss.

OM ARGHAM ĀḤ HŪṢ
OM PĀDYAM ĀḤ HŪṢ
OM VAJRA PUṢḤPE ĀḤ HŪṢ
OM VAJRA DHŪPE ĀḤ HŪṢ
OM VAJRA ĀLOKE ĀḤ HŪṢ OM
VAJRA GANDHE ĀḤ HŪṢ OM
VAJRA NAIVIDYA ĀḤ HŪṢ OM
VAJRA ŚHAPTA ĀḤ HŪṢ

Blessing the Tormas

Cleanse the tormas with:

OM KHAṆḌAROHI HUM HŪṢ PHAT

Purify them with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA
ŚHUDDHO ‘HAM

[tong pa nyi Du gyur] tong päi ngang Iä YAM Iä lung / RAM
Iä me / AH Iä mi göi gye bu sum gyi teng Du AH Iä thö pa yang
shing gya chhe wäi nang Du

[Everything becomes emptiness.] From within emptiness, from YAM comes wind, from RAM, fire, and from ĀḤs, three hearthstones of human heads. Upon these, from ĀḤ comes a wide and expansive skullcup.

OM KHAM AM TRAM HUM nam Iä Dū tsi nga / LAM MAM PAM
TAM BAM nam Iä sha nga yi ge De Dag gi tshän pa / lung yö
me bar wä thö päi nang gi Dzä nam zhu war gyur

In it, from OM, KHAM, AM, TRAM, and HŪṢ come the five nectars and from LAM, MAM, PAM, TAM, and VAM come the five meats, each marked by its syllable. The wind blows, the fire blazes, and the substances in the skullcup melt.

De Dag gi teng Du HUM Iä kye päi kha tam ga kar po go thur Du
tä nä zhu wa thö par Ihung nä Dzä De Dag ngül chhüi Dog
chän Du gyur

**Above them, from HÜM comes a white upside-down
khatvanga. It melts and falls into the skullcup, whereby the
substances become the color of mercury.**

Dei teng Du yang säI gyi threng wa sum tseg su nä pa OM AH
HUM Du gyur päi ö zer gyi chhog chüi De zhin sheg pa Dang /
pa wo Dang näI jor ma tham chä kyi thug ka nä ye she kyi Dü
tsi kug nä nän pä mang por bar zhing pel war gyur

**Above them three garlands of vowels and consonants,
stacked one above the other, transform into OM ĀḤ HÜM,
whose light rays draw back the nectar of exalted wisdom from
the hearts of all the tathagatas, heroes, and yoginis of the ten
directions. When this is added, the contents multiply and
increase abundantly.**

Bless them by reciting:

OM ĀḤ HÜM (3x)

Inviting the Guests

PHAIṂ

rang gi thug käi BAM yig Iä ö zer thrö päi / og min nä je
tsün Dor je näI jor ma la la ma yi Dam sang gyä jang sem pa
wo kan Dro chhö Dang jig ten kyong wäi tshog kyi kor wa
Dün gyi nam khar chän Drang

**From the syllable VAM at my heart, light rays radiate and
invite from Akanishta to the space before me Venerable
Vajrayogini, encircled by the assemblies of gurus, yidams,
buddhas, bodhisattvas, heroes, dakinis, and Dharma and
worldly protectors.**

Drön nam kyi jag la HUM lä kye päi Dor je tse sum pa nä Dru
tsam khö päi ö zer gyi bu gü tor mäi chü Drang te söi war
gyur

**From a HÜM on the tongue of each guest arises a three-spoked
vajra, the thickness of a mere grain of barley, with which each
partakes of the torma by drawing it up through a straw of
light.**

Offering the Tormas

Offer it by reciting:

OM VAJRA ĀRALI HOḤ / JAḤ HÜM VAṂ HOḤ / VAJRA ḌĀKINYA
SAMAYAS TVAṂ TRIŚHYA HOḤ (3x or 7x)

Offer to the general dakinis:

OM KHA KHA / KHĀHI KHĀHI / SARVA YAKṢHA RAKṢHASA /
BHŪTA / PRETA / PIŚHĀCHA / UNMĀDA / APASMĀRA / VAJRA
ḌĀKA ḌĀKINYĀ DAYA / IMAM BALIṂ GRĪHNANTU / SAMAYA
RAKṢHANTU / MAMA SARVA SIDDHIM ME PRAYACCHANTU
/ YATHAIVAM / YATHEṢṢṬAM / BHUJATHA / PIBĀTHA /
JIGRATHA / MĀTI KRAMATHA / MAMA SARVA KARTAYA /
SADSUKHAM VIṢHUDDHAYE / SAHAYIKA BHAVANTU HÜM
HÜM PHAṬ PHAṬ SVĀHĀ (2x)

Making Offerings

Make outer offerings with:

OM VAJRAYOGINĪ SAPARIVĀRA ARGHAM / PĀDYAM / PUṢṢPE /
DHŪPE / ĀLOKE / GANDHE / NAIVIDYA / ŚHAPTA ĀḤ HÜM

Make the inner offering with:

OM VAJRAYOGINĪ SAPARIVĀRA OM ĀḤ HÜM

Praise to Vajrayogini

päI Dän Dor je kha Dro ma

To Glorious Vajradakini,

- *Glorious Vajra Dakini,*

kha Dro ma yi khor lö gyur

Wheel-turning queen of dakinis

- *Vajra Queen of dakinis*

Ye she nga Dang ku sum nye

Who attained the five exalted wisdoms and three bodies,

- *With five wisdoms, three bodies:*

Dro wa kyob la chhag tshäl lo

Protector of living beings, I prostrate.

- *To you, Savior, I prostrate.*

ji nye Dor je kha Dro ma

To as many vajradakinis as there are

- *To the Vajrayoginis,*

kün tu tog päi chhing chö ching

Cutting the bonds of conceptualization

- *Ladies of worldly action;*

jig ten ja war rab jug ma

And engaging in worldly activities,

- *Cut our bonds to conceptions:*

De nye nam la chhag tshäl lo

To all of them, I prostrate.

- *To dakinis, I prostrate.*

Prayer to Behold the Beautiful Face of Khechara

tha yä gyäl wäi De tong Dö gar ni

The pageant of bliss and emptiness of the infinite victorious ones

- *As infinite buddhas' bliss and void,*

Si zhii mig thrül chir yang chhar wa lä

**Appearing in various magical displays in both cyclic existence
and peace,**

- *You appear in any form for us.*

Deng Dir kha chö päi mo yi ong ma

**Now here, from among these, the lovely glorious Lady of
Khechara:**

- *Remembering you from my heart, please*

Nying nä Drän no khyü päi tse Gä kyong

**Longing for you from my heart, care for me with the joyful
play of your embrace.**

- *Care for me with your playful embrace.*

Og min zhing na lhän kye gyäl yum ma

**Innately-born mother of the victorious ones in the land of
Akanishta,**

- *In pure land, innate buddhas' mother,*

Nyer zhii yül na zhing kye Da ki ma

Sacred-place-born dakinis in the twenty-four sacred sites,

- *Dakinis of twenty-four places,*

Nor Dzin khyab päi kar ma mu Dra ma

Action-mudras pervading the earth,

- *Action mudras pervading the earth.*

Näl jor Dag gi kyab chhog je tsün ma

Venerable Lady, you are the supreme refuge of me, the yogi.

- *Lady, you are my supreme refuge.*

Khyö ni sem nyi tong päi rang tsäl te

The natural expression of the emptiness of mind itself—

- *You are the sport of the empty mind –*

Dor jei Drong na E ying BAM gyi ngö

In the vajra city, you are the sphere of E, the actual VAM.

- *VAM, E's sphere, in the Vajra City.*

Gyu mäi ling na jig rung sin mo Dang

In the land of illusion, you show yourself as a terrifying

rakshasi,

- *For us, you're a fearsome cannibal*

Dzum kar yo wäi lang tsho sar pa tön

And as a vibrant, smiling young maiden.

- *And a vibrant, smiling young maiden.*

Dag gi ji tar tsäl yang phag ma khyö

But no matter how I searched for you, O arya,

- *No matter how much I looked for you,*

Den par Drub päi nge pa ma nye nä

Not finding certainty of you being truly established,

- *I could not find your true existence.*

Trö pä Dub päi sem kyi zhön nu De

The youth of my mind, exhausted by elaborations,

- *Then the youth of my mind, exhausted,*

Jö Dräl nag kyi khang bur ngäl so ten

Came to rest in the forest hut beyond expression.

- *Found rest in forest hut, gone beyond.*

E MA Da ni Da ki ying nä zheng

How wondrous! Arise now from the sphere of the dakinis,

- *E MA! Please arise from voidness sphere;*

He ru ka päi gyü kyi gyäl po lä

Look after me by the truth of what is said

- *Sustain me by truth of Heruka:*

Dor je tsün möi nye wäi nying po chhog

In the Glorious Heruka, king of tantras,

- *"Attainments come by reciting the*

lag pä Drub che sung päi Den pä kyang

"Accomplishments come by reciting the supreme near-essence mantra of the Vajra Queen."

- *Supreme mantra of the Vajra Queen."*

O Di vi shäi wă thăi nag thrö Du

In the isolated forest of Odivisha,

▪ *In forest outside Odivisha,*

Drub päi wang chhug Dor je DriI bu pa

The powerful lord of siddhas, Vajra Ghantapada,

▪ *You cared for Vajra Ghantapada;*

Khyü Dang tsum bhäi De wă je kyang te

**Nurtured by the bliss of your embrace and kiss, enjoyed
the supreme union—**

▪ *Your bliss took him to supreme embrace.*

Kha jor chhog gi röI zhin Dag kyang kyong

Likewise look after me, too.

▪ *O please care for me in the same way.*

Gang gäi ling nä je tsün ku sa li

Just as you led Jetsun Kusali directly

▪ *On island in Ganges, Kusali*

Ngön sum nam khäi ying su thri pa Dang

From an island in the Ganges to the sphere of space

▪ *Was led directly to sphere of space.*

Päi Dän na ro ta pa je zung tar

And took care of the glorious Naropa,

▪ *Just as you cared for great Naropa,*

Dag kyang kha chö ga mäi Drong Du thri

Lead me, too, to the city of the joyful lady of Khechara.

▪ *Please take me to the City of Joy!*

Tsa gyü Ia ma chhog gi thug je Dang

**Through the force of the compassion of the supreme root
and lineage gurus,**

▪ *By force of the gurus' compassion*

Gyü chhen sang thäi nyur lam zab khyä Dang

The especially profound quick path of the ultimate secret great tantra,

- *And the quick path of secret tantra*

Näi jor Dag gi lhag sam Dag päi thü

And the pure exceptional attitude of myself, the yogi,

- *And by the pure wishes of myself,*

Kha chö ga mäi Dzum zhäi nyur thong shog

May I swiftly behold the smiling face of the joyful lady of Khechara.

- *May I soon behold your smiling face.*

Request for the Fulfillment of Wishes

J̣e tsün Dor j̣e näi j̣or mä / Dag Dang sem chän tham chä
Dag pa kha chö Du thri par Dzä Du söi

Venerable Vajrayogini, please take me and all sentient beings to Khechara pure land.

J̣ig ten Dang j̣ig ten lä Dä päi ngö Drub ma lü pa tsäl Du söi

Please bestow upon us the mundane and supramundane attainments without exception.

If you wish to offer tsog, do so at this point.

Torma Offering to the General Protectors

[Bless with:]

OM ĀḤ HŪḤ HA HO HRĪḤ (3x)

HŪḤ

Og min De chhen Dag päi pho Drang nä

From the palace of pure great bliss in Akanishta,

- *HUM! From your palace in Akanishta*

Nam nang thug lā trül päi thu wo chhe

Great powerful one emanating from the mind of Vairochana,

- *Manifest from Vairochana's heart,*

tän sung kün gyi tso wo Dor je gur

Vajrapanjara, principal of all the guardians of the doctrine,

- *Vajrapañjara, great savior chief:*

päi Dän gön po Dir jön chhö tor zhe

Glorious lord, please come here and partake of this torma offering.

- *Please come here and enjoy this torma!*

Yong Düi tshäl Dang shin jei pho Drang Dang

From Parijatavana,⁹ Yama's palace,

- *From Samavaya and Yama's palace*

Dzam ling De wi ko tii nä chhog nä

And Devikoti, the supreme abode in the Jambu Continent,

- *And from Devikoti in our land,*

Dö kham tso mo nam Dru re ma ti

Revati Remati, chief lady of the desire realm,

- *Bright Remati, chief of desire realm,*

päi Dän lha mo Dir jön chhö tor zhe

Palden Lhamo, please come here and partake of this torma offering.

- *Palden Lhamo, please enjoy torma!*



Vajrapanjara



Palden Lhamo

Nang si bha ga ying kyi kyil khor nä

From the mandala of the bhaga sphere of appearance and existence,

- *From womb-sphere vision and existence,*

Khor Dä kün gyi Dag mo ying chhug yum

Dhatvishvari, mistress of all samsara and nirvana,

- *Ekajati, chief of dakinis,*

Ngag sung Drag mo ma mo kha Dröi tso

Wrathful guardian of mantra, leader of *matrikas* and dakinis,

- *Fierce female protector of mantras,*

Yum chhen räi chig Dir jön chhö tor zhe

Great mother Ekajati, please come here and partake of this torma offering.

- *Please come here and enjoy this torma!*

Sil wa tshäl Dang ha ha gö pa Dang

From Shitavana, Attahasa,

- *From Shitavana, Attahasa,*

Sing ga ling Dang te sei gang ri Dang

Island of Lanka, Kailash snow mountain,

- *And Sri Lanka, also Khau Fortress,*

Dar lung nä Dang kha üi Drag Dzong nä

From the land of Darlung and Khaui Dragdzong,

- *And snow mountain Kailash, and Darlung,*

Zhing kyong wang po Dir jön chhö tor zhe

**Lord Kshetrapala,¹⁰ please come here and partake of this
torma offering.**

- *Kshetrapala, please enjoy torma!*

Dur thrö gyä Dang lho chhog ri sül Dang

**From the eight charnel grounds and the mountain valley
in the south,**

- *From great charnel grounds and south valley,*

Dor je Dän Dang päl gyi sam yä Dang

Vajra seat, glorious Samye,

- *From vajra seat, glorious Samye,*

Na la tse Dang päl Dän sa kya nä

Nalatse, and glorious Sakya,

- *From Nalatse, glorious Sakya,*

lä gön pho mo Dir jön chhö tor zhe

**Karma Saviors,¹¹ male and female, please come here and
partake of this torma offering.**

- *Karma Saviors, please enjoy torma!*

Jang shar ma ru tse yi Dür thrö Dang

From the charnel ground of Marutse in the northeast,

- *From the charnel grounds of Marutse,*

Gya gar bang so mar pöi Drag ri Dang

The rocky mountain of the red tomb in India,

- *The red tomb mountain in India,*

Dar lung Drag ram la sog nä chhog nä

Supreme places such as Darlung and Dragram,

- *Supreme places like Darlung, Drag-ram,*

Nö jin cham Dröl Dir jön chhö tor zhe

**Yaksha Chamdral, please come here and partake of this
torma offering.**

- *Yaksha Chamdröl, please enjoy torma!*

Khyä par o gyän kha Dröi yül Dang ni

Especially from Oddiyana, land of dakinis,

- *O Mother and Father Kinkara,*



Lord of the Charnel Grounds, father and mother

Rang zhin nä nä jig ten jig ten lä

**And the natural abodes, encircled by mundane and
supramundane dakinis,**

- *Circled by both kinds of dakinis,*

Dä päi kha Drö yong kor Dur thrö kyi

Lord of the Charnel Grounds, father and mother,

- *From Oddiyana, natur'l abodes,*

Dag po yab yum Dir jñon chhō tor zhe

Please come here and partake of this torma offering.

- *Please come here and enjoy this torma!*

Söl lo chhō Do gyäl wäi tän sung tshog

**I request, I make offerings, assembly of guardians of
the Victorious One's teachings,**

- *I offer to Dharma protectors,*

Drub so ten no la mäi ka sung chhe

**I practice, I rely upon you, great guardians of the guru's
words,**

- *Rely on Guru's word protectors,*

bö Do kü lo näi jor Dra lhäi tshog

I cry out to you, I exhort you, assembly of yogis' war gods,

- *Cry to you, exhort yogis' war gods,*

Ring päi tshül gyi Dir jñon chhō tor zhe

Please come here swiftly and partake of this torma offering.

- *Come here quick and enjoy this torma!*

Sha thrag mar gyi gyän päi tor mä chhō

I offer you a torma adorned with red flesh and blood;

- *I offer torma of flesh and blood*

Dza Gä män phü rak täi tung wä chhō

I offer you drinks of alcohol, choice medicines, and blood;

- *alcohol, choice medicines and blood*

Nga chhen kang ling röi möi Dra yi chhō

**I offer you the sound of music from great drums and
thighbone trumpets;**

- *I offer kangling and drum music*

Dar nag phän chhen trin tar tib pä chhō

I offer you great banners of black silk that billow like clouds.

- *Great silk banners that move like clouds*

Yi throg chän zig nam kha nyam pä chhö

**I offer you breathtaking, magnificent, expansive gifts¹²
equaling space;**

- *Breathtaking great gifts equaling space*

Rab ji nyän päi yang kyi nga rö chhö

I offer you the roar of magnificent, pleasing chants;

- *roar of magnificent pleasing chants*

Chhi nang sang wäi Dam Dzä gya tshö chhö

**I offer you oceans of outer, inner, and secret commitment
substances;**

- *outer, inner, secret samayas*

De tong yer me ye she röI pä chhö

**I offer you the sport of the exalted wisdom of indivisible
bliss and emptiness.**

- *indivisible bliss and emptiness*

Sang gyä tän pa nyän po khye kyi sung

May you guard the sacred doctrine of the Buddha;

Kön chhog u phang nyän po khye kyi tö

May you praise the sacred status of the Three Jewels;

päI Dän la mäi thrin lä khye kyi pel

**May you propagate the enlightened activities of the glorious
gurus;**

NäI jor chöI wäi Dö Dön khye kyi Drub

**And may you accomplish the desired aims entrusted to you
by yogis.**

Take the torma outside.

Recite the Hundred-Syllable Mantra of Heruka

OM VAJRA HERUKA SAMAYA / MANUPĀLAYA / HERUKA /
TVENOPATIṢṬĀ / DṚḌHO ME BHAVA / SUTOṢHYO ME
BHAVA / SUPOṢHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIṢ ME PRAYACCHHA / SARVA KARMASU CHA
ME / CHITTAṢ ŚHREYAḤ KURU HŪṢ / HA HA HA HA HOḤ /
BHAGAVAN / VAJRA HERUKA MĀ ME MUÑCHA / HERUKA
BHAVA / MAHĀ SAMAYASATVA ĀH HŪṢ PHAṬ

Requesting Forbearance

Ma nye yong su ma she Dang

Whatever I have done here

Gang yang nü pa ma chhi pä

Due to not finding materials

Dir ni ja wa gang gyi pa

Or lacking understanding or ability,

De kün khye kyi zö Dzä rig

Please be patient with all this.

Requesting Departure

OM VAJRA MUḤ

tor Drön ye she pa nam rang nyi la thim zhing

Of the torma guests, the wisdom beings absorb into me

jig ten pa nam rang nä su sheg par gyur

And the worldly beings return to their own abodes.

Prayers

Perform prayers such as:

Ge wa Di yi nyur Du Dag

Due to this virtue

- *By merit of this virtue*

Kha chö ma ngö Drub gyur nä

May I quickly become Khechari

- *May I attain Khachö and*

Dro wa chig kyang ma lü pa

And lead all living beings

- *Lead all beings, every one*

De yi sa la gö par shog

Without exception to that state.

- *Into that Enlightened state.*

Chhi tshe gön Dang pa wo ma tshog kyi

**At the time of my death may the protector and an assembly
of heroes and heroines,**

Me tog Dug Dang gyäl tshän thog nä su

Holding aloft flowers, parasols, and victory banners

röl mo sil nyän Dra nyän sog chhö ching

**And offering the music of cymbals, melodious singing, and
so forth,**

Kha la chö päi nä su thri par shog

Lead me to the land of Khechara.

I ha mo tshä ma Dam tshig tshä ma Dang

**May these truths—the valid goddesses, their valid
commitments,**

De jö sung yang chhog tu tshä ma te

And the supremely valid words expressed by them—

Den pa Di Dag gi ni I ha mo nam

Become causes for us

Dag chag je su Dzin päi gyur gyur chig

To be guided by the goddesses.

Tsarpa Dorjechang's Prayer

When you have the desire and time, recite the prayer composed by
Tsarpa Dorjechang [Tsarchen Losal Gyatso]:

DäI jor Dru chhen mi tag Drän pa yi

In the great ship of leisure and fortune,

- *In ship of perfect human rebirth,*

ba Dän kar po kyö pa lä Drä kyi

Propelled by the white sail of impermanence,

- *Flying white sails of impermanence,*

lang Dor thün päi lung gi rab küI nä

**Spurred on by the favorable winds of adopting and
discarding in accordance with cause and effect,**

- *Blown by wind of minding karmic deeds,*

jig rung khor wäi tsho lä Dröl war shog

May I be delivered from the fearsome ocean of samsara.

- *May I be freed from samsara's sea.*

lu me kyab nä tsug gi nor bur ten

Relying on the crown jewel, the infallible objects of refuge,

- *Devoting to pure refuge jewels,*

mar gyur dro wäi Dön chhen nying la zhug

**Keeping in my heart the great welfare of mother living
beings,**

- *Caring for great aim of all mothers,*

Dor sem DÜ tsi nye päi dri ma thrü

**Washing away the stains of faults with the nectar of
Vajrasattva,**

- *Cleansing myself with Vajrasattva,*

je tsün la mäi thug je kyong war shog

**May I be looked after by the compassion of the venerable
guru.**

- *May I be cared for by great gurus.*

Yi ong gyäl yum chhi yi näI jor ma

The outer yogini—the lovely mother of the victorious ones,

- *Great Mother is outer yogini,*

BAM yig nang gi Dor je tsün möi chhog

The inner supreme Vajra Queen—the syllable VAM,

- *VAM is supreme inner Vajra Queen,*

Sem nyi tong säI sang wäi kha chö yum

**The secret mother of Khechara—the emptiness and clarity
of the mind itself,**

- *Minds emptiness is Secret Mother,*

Rang zhäl thong wäi tse gä röI war shog

May I enjoy the joyful play of seeing their natural faces.

- *May I enjoy the bliss of these three.*

Nö kyi jig ten E yig zhäl me khang

**The world of the environment is the inestimable mansion
of the syllable E.**

- *The world is the mansion of E E,*

Chü kyi sem chän BAM yig näI jor ma

**The sentient beings who are its inhabitants are the yoginis
of the syllable VAM.**

- *Beings are yoginis come from VAM;*

Zung jug De wa chhen pöi ting Dzin gyi

With the meditative concentration of the great bliss of unity,

- *Through samadhi on their bliss union,*

Chir nang Dag päi nang war chhar war shog

May whatever appears arise as pure appearances.

- *May appearances arise as pure.*

De tar chhog Dang Da wäi näI jor gyi

**In this manner, through the yogas of the directions and
the moon,**

- *Through yogas of directions and moon,*

Nam zhiG Dö na ga ma ju rüi Dog

Some day, may the coral-colored Lady of Joy

- *May I be led to city of joy,*

li thrii tra Dröl mar ser mig yo mä

With loose vermillion hair and orange darting eyes

- *By coral-colored lady of bliss,*

Ngön sum rig Dzin Drong Du thri par shog

Take me directly to the city of knowledge-holders.

- *With vermillion hair and orange eyes.*

Sin Dhur lang ga li yi Dong bur chä

**After I have practiced in a corpse-laden place with sindhura
and langali stem,**

- *Trained in corpse-place with langali stem,*

ro Dän nä su Drub shing yül kün tu

And roamed throughout the land,

- *And then wandering throughout the land,*

Nyül wä gang gi Dzö pur khyil ri chän

**May the beautiful lady to whose mid-brow the imprint of
the swirl transfers**

- *May lady to whom my bliss swirl goes*

phö päi Dze mä kha chö thri par shog

Lead me to Khechara.

- *Lead me to the land of dakinis.*

Nang gi phag mö zung Dzin thri shing chom

**When the inner Varahi has destroyed the creeping vines of
the apprehended and the apprehender,**

- *When the inner Varahi destroys*

Chhog gi Dhu tir zhug päi gar khän ma

And the dancing lady residing in my supreme central channel

- *The creeping vine of my preconceptions Of
apprehender/apprehended,*

†shang päi go nä trin lam ying su thön

**Departs through my Brahma aperture into the sphere of
space,**

- *Dancing lady of my shushuma / Leaves through Brahma's door to
cloud's pathway /*

†hrag thung pa wor khyü ching röI war shog

May I embrace and sport with the blood-drinking hero.¹³

- *May she embrace and sport with Hero.*

†e wäi pä mor lung ngäi ti la ka

Through the yoga of union of meditating single-pointedly

- *Through yoga of single-pointedness*

†se chig gom päi kha jor näI jor gyi

On the *tilaka* drop of the five winds at the lotus of my navel,

- *On seed of five winds at my navel,*

lū sem tsa la Dri zhön zhug pa yi

May my continuum be satisfied with the supreme bliss

- *May my mindstream be full of great bliss*

De wa chhog gi Dag gyü tshim par shog

Of the winds entering the channels of my body-mind.

- *From the drops pervading my channels.*

†ha mäI ö kyi tum mo Dze Dän mä

When the beautiful maiden of ordinary light *tummo*—

- *With her white, smiling, tickling play, the*

Dhu tir Dzum kar zhä päi röI tse kyi

With her playful smile and laugh in the central channel—

- *Fine lady of *tummo* fire clear light*

HAM yig zhön nu yong su nye jã nä

Completely softens the youthful syllable HAM,

- *Softens the HAM in my *shushuma*.*

Zung jug De wa chhen pöi sa thob shog

May I obtain the ground of great bliss union.

- *May I achieve the great bliss union.*

†e wäi tsa sum ü nä mar nag RAM

**When the reddish-black RAM abiding in the center of
the three channels of the navel**

- *When red-black RAM at navel's center*

†eng og lung gi bar wäi tshang päi me

Is set ablaze by the upper and lower winds,

- *Blazes by upper and lower winds,*

†ong thrag Dön nyi nyig mǎi kham seg te

**And the Brahma fire burns up the seventy-two thousand
impure constituents,**

- *It burns up the impure elements;*

Dang mǎ Dhu ti yong su gang war shog

May my central channel be completely filled.

- *My shushuma is filled with pure drops.*

Kha Dog nga Dǎn min tsham thig le ni

**When the five-colored drop between my eyebrows has
gone to my crown,**

- *Five-colored brow drop goes to my crown*

Chi wor sǒn lǎ jung wǎi Da chhüi gyün

And the stream of moon liquid originating from it

- *And moon liquid stream that comes from it*

Sang wǎi chhu kye zeu Drüi bar Dag tu

Has reached the pistil of my secret lotus,

- *Falls to pistil at secret lotus.*

Yǎ bab mǎ tǎn ga zhi tshim par shog

**May I be satisfied by the four joys descending from above
and supported from below.**

- *May the up and down four joys fill me.*

†hig le De lǎ thrö päi ö ngäi zer

**When struck by the rays of the five lights radiating from
that drop,**

- *Struck by rainbow light rays from that drop*

Phog pä rang lü la sog tǎn yo kün

All stable and moving phenomena—my body and so forth—

- *All living and non-living objects*

Dang sǎl ja tshön phung por gyur lǎ lar

Transform into a mass of transparent clear radiant rainbows,

- *Are transformed into bright, clear rainbows.*

Rang nä De tong ying su jug par shog

May I again enter the natural state, the sphere of bliss and emptiness.

- *May I re-enter the bliss-void sphere.*

Kye gag nä sum Dräl wa Dö mäi shi

When the yogini of my mind, the union beyond intellect,

- *When the yogini of my own mind / The unity beyond intellect,*

tong säI jö Du me pa nyug mäi ngang

The primordial state of inexpressible emptiness and clarity,

- *The state of bliss-void beyond concepts,*

Zung jug lo Dä rang sem näI jor ma

**The basis that is from the beginning free of the three—
production, cessation, and abidance—**

- *Free from all birth, death, and abiding,*

Rang ngo she nä tag tu kyong war shog

Comes to know itself, may I always be nurtured by you.

- *Recognizes its own true nature / May I always be nurtured by you.*

tsa lung thig le E WAM ying su thim

**When the channels, winds, and drops have absorbed into
the sphere of EVAM**

- *Channels, winds, drops dissolve in EVAM,*

Sem nyi De chhen chhö küi päI thob nä

**And my mind itself has attained the glorious dharmakaya
of great bliss,**

- *My mind attains truth body glory.*

Dräng yä zug küi nam röI pag me kyi

May I look after these living beings as extensive as space

- *May I care for all beings vast as space*

Nam khäi tha lä Dro Di kyong war shog

With the limitless sport of countless rupakayas.

- *With immeasurable form bodies.*

Mä j̄ung sä chä gyäl wäi j̄in lab Dang

Due to the blessings of the eminent victorious ones and their sons,

- *Through buddhas' and bodhisattvas' grace*

Ten Drel lu wa me päi Den pa Dang

The truth of infallible dependent arising,

- *And truth of dependent arising*

Dag gi Ihag sam Dag päi thu tob kyi

And the power of my pure exceptional intention,

- *And force of my pure, selfless wishes,*

Nam Dag mön päi nä kün Drub par shog

May all the aims of my pure prayers be accomplished.

- *May all my sincere prayers be fulfilled.*

Auspicious Prayers

Phün tshog ge leg kün gyi päi nga wa

May there be the auspiciousness of the quick entrance of the blessings

- *May all be auspicious to be blessed*

Dor je chhang wang pän chhen na ro sog

Of the assemblies of glorious holy gurus,

- *By all great gurus like Naropa*

päi Dän la ma Dam päi tshog nam kyi

Who possess the glory of all perfect virtue and goodness

- *Who have attained Vajradharahood,*

j̄in lab nyur Du j̄ug päi tra shi shog

Such as the powerful Vajradhara and the great pandit Naropa.

- *Kind lords of all virtue and goodness.*

Gyäl wäi yum chhog she rab pha röi chhin

May there be the auspiciousness of the dharmakaya of Khechari,

- *Great dharmakaya, be auspicious!*

Rang zhin ö säI Dö nä trö Dang Dräl

The supreme mother of the victorious ones, the perfection of wisdom,

- *Supreme consort of victor-buddhas,*

tän yöi ngö kün tro Dang Dü Dzä ma

By nature clear light, free from elaboration since the beginning,

- *Clear light free of all mind-projections,*

Kha chö chhö kyi ku yi tra shi shog

Lady who emanates and gathers back all things animate and inanimate.

- *Producing and ceasing of all things.*

tshän pei päI bar rab Dze ji päi ku

May there be the auspiciousness of the innate sambhogakaya,

- *Sambhogakaya, be auspicious!*

Drug chüi yang Dän theg chhog Drog päi sung

Body of majestic beauty blazing with the glory of the major and minor marks,

- *Body gloried with all buddhas' signs,*

Ye she nga Dän De säI mi tog thug

Speech that proclaims the supreme vehicle and is endowed with the sixty melodious qualities,

- *Speech proclaiming supreme vehicle,*

lhän kye long chö Dzog küi tra shi shog

Mind with the five exalted wisdoms, blissful, clear, and nonconceptual.

- *Mind with five types of pristine wisdom.*

Na tshog zhing Du na tshog zug ku yi

May there be the auspiciousness of the nirmanakaya, born from sacred-place,

- *Nirmanakaya, be auspicious!*

Na tshog thab kyi na tshog Dül j'ai Dön

**Accomplishing the welfare of the various ones to be subdued
with various means,**

- *Form from fields, who with varied bodies*

Na tshog sam pa ji zhin Drub Dzä ma

With various rupakayas in various places

- *In varied fields fill by varied means*

Zhing kye trül päi ku yi tra shi shog

In accordance with various wishes.

- *Varied wishes of varied students.*

pä ma ra gäi Dog tshung je tsün ma

**May there be the auspiciousness of the supreme mantra-
born Khechari,**

- *Supreme Dakini, be auspicious!*

Dzum thröi nyam Dän zhäl chig chhag nyi kyi

The venerable lady with a ruby-like color,

- *Mantra born, color like red rubies,*

Dri thö leg Dzin zhab zung kyang kum tshül

**One face with a smiling wrathful demeanor, two hands
excellently holding curved knife and skullcup,**

- *One face, two hands with knife and skullcup,*

Ngag kye kha chö chhog gi tra shi shog

And two legs, one extended and one bent.

- *And two legs standing outstretched and bent.*

Gang gi nam trül Drang me je wa thrag

**May there be the auspiciousness of your countless tens of
millions of emanations,**

- *Countless dakinis, be auspicious!*

tong thrag Dün chu tsa nyi tshog nam kyi

Assemblies of seventy-two thousand,

- *Hosts of the seventy-two thousand (dakinis)*

Drub pa po yi bar chhä kün seI ching

Dispelling all obstacles of practitioners

- *Eliminate all our obstructions*

Dö Dön ngö Drub tsöI wäi tra shi shog

And bestowing the desired aims and siddhis.

- *And bestow powerful attainments.*

Since the recitation of the above stanzas composed by Jampa Choleg is said to be a cause for increasing your resources, you should adorn the conclusion of the practice with these and other auspicious verses.

Colophon:

In the celebration where the constituent fluctuating on the paths of the
sun and the moon
And the primordial element that has been awakened on the path of Rahu
Dawn as the sport of great bliss,
These profound instructions of practice have been established as a treasury
of nectar.

Thus, *The Quick Path to Great Bliss: The Uncommon Sadhana of Venerable Vajrayogini Naro Khechari* has been arranged solely for the purpose of presenting the sequence in which the yogis who train in this path can conveniently engage in the practice for their daily yoga, nearing retreats, and so on. When performing practices related to accomplishing the mandala and making offerings, combining the sadhana with the mandala rite, one should distinguish the special manner of practice.

The fifty-first chapter of *The Heruka Root Tantra* says:

Attire, the five mudras, and so forth;
Branches of wisdom; stake and tent;
Having uttered the ALI KALI;
Preceding empty cause and so forth;
Having the applications beginning from the entry of sound and so forth
Until absorption;
Satiated by nectar; nirvana;
Hand offering; conferring of initiation;
Protection by great armor;
Making offerings with all the mantras—
In this way, the fourteen principles
Have been briefly explained.

The Key to Liberation Through Seeing says:¹⁴

With respect to the preliminaries, actual practice, and conclusion,
The first is [of two types:] common and uncommon.
The common refers to contemplating leisure and fortune, their rarity,

Impermanence, actions and their effects, and the drawbacks of samsara.
The uncommon refers to the guiding [preliminaries] of refuge, bodhichitta,
Vajrasattva [meditation and recitation], and guru yoga.
With respect to the actual practice, there are the two stages: those of
generation and completion.
On the occasion of the generation stage, from between the two, activity
and agent, counted within the latter
Is the holding of the mind on the general and specific [attributes of the]
body mandala
With the aspect of the two types of pride.
With respect to the bases, paths, and results of the completion stage,
On the second, dharmata is shown directly and indirectly.
In the latter, there are two types: with and without attachment.
Without attachment, the pair of meditations gathering the wind-mind into
the central channel
Accomplishes bliss and emptiness in meditation.
The third is the attainment of the result possessing seven branches.
Perform the inconceivable, and reveal the summary and concluding
Dharma.

May the benefit to living beings increase!

Translator's Colophon:

Originally translated by Losang Chomo with the invaluable help of Venerable Geshe Jampa Gyatso and others in 2002 from Phabongkha Dechen Nyingpo (pha bong kha bde chen snying po), *The Quick Path to Great Bliss, rje btsun rdo rje rnal 'byor ma nA ro mkha' spyod kyi sgrub thabs thun mong ma yin pa bde chen nye lam*, in *khyab bdag rdo rje 'chang pha bong kha pa dpal bzang po'i gsung 'bum*, vol. 4, BDRC W3834, Lhasa: zhol par khang, s.d., 7–45.

This new edition of the above translation of Phabongkha's long sadhana of Vajrayogini is a revised version of the text published under the title *The Nearing Path to Great Bliss* in *The Initial Practices of Vajrayogini: An FPMT Manual for Initiates*, Portland: FPMT Inc., 2012, 65–164. Translation reviewed by Joona Repo, FPMT Translation Services, and Losang Chomo, 2019. Edited by Joona Repo and Ven. Tenzin Tsomo, FPMT Education Services, March 2019.

Appendix

Illustrations of

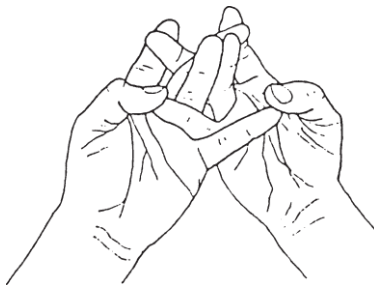
Mudras

The images of the following mudras are provided for your reference. Please note that there may be slight variations in the way that different teachers perform some of these mudras.

Blazing Mudra for PHAIM



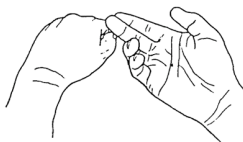
Mudra for Offering a Mandala



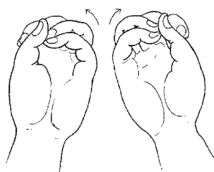
Mudras for the Outer Offerings



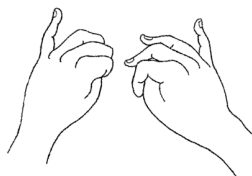
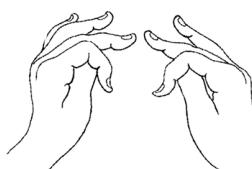
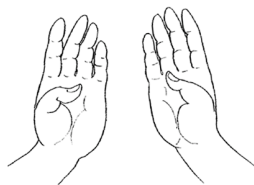
ARGHAM



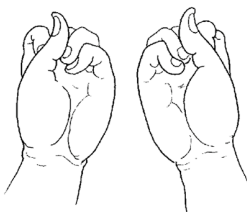
PĀDYAM



PUṢHPE



DHŪPE



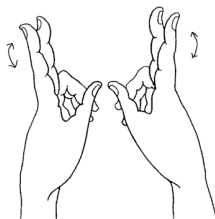
DĪPE / ĀLOKE



GANDHE



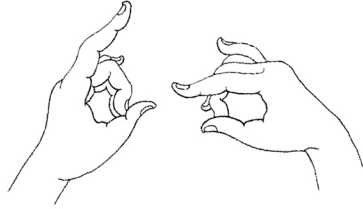
NAIVIDYA



ŚHAPTA



ĀDARŚHE



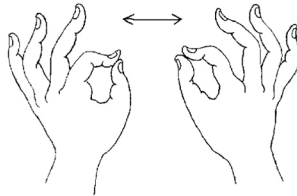
VĪṆI



GANDHE



RASE



SPARŚHE



DHARME

Mudras for OM AH HUM HA HO HRIH



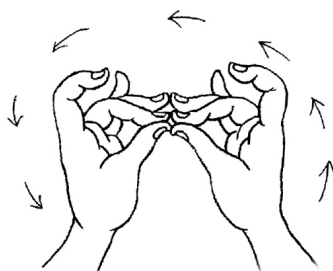
OM



ĀḤ

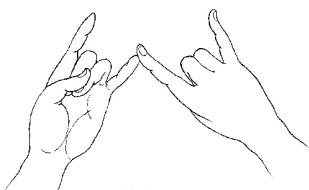


HŪṂ

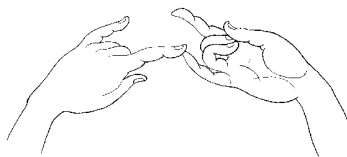


HA HO HRĪḤ

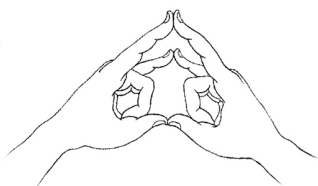
Mudras for JAH HUM VAM HOH



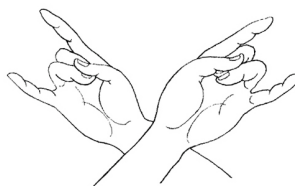
JAḤ



HŪṂ



VAṂ



HOḤ

Notes

- 1 Traditionally, to be allowed to study and meditate on the body mandala, which is included in this long sadhana, one needs to have received an oral commentary on the practice. This restriction stems from the Sakya tradition. These days, different Gelug teachers approach this issue with varying degrees of strictness. Students who have received the blessing initiation of Vajrayogini from Lama Zopa Rinpoche may perform the long sadhana without having received the commentary.
- 2 The “four-faced mantra” refers to the *Protection with That Which Terrorizes* mantra on page 56 (OM SUMBHA NISUMBHA).
- 3 This prayer is often referred to in Tibetan as *rnam dag bdun*, literally meaning “the pure seven.” In this text, however, it is referred to as *rgyun bshags* or “regular confession.”
- 4 In the Tibetan, this verse is directed to one’s own root guru. However here, in keeping with the presentation of the verse with later Gelug prayer books, the term “root guru”—i.e. “*rtsa ba’i bla*”—has been replaced with Phabongkha’s name, “Dechen Nyingpo.”
- 5 If a verse is not available, Lama Zopa Rinpoche recommends that you visualize your own root guru. Several other senior Gelug teachers have also advised our editorial team that it is acceptable to insert the following, or a similarly appropriate verse, for the root guru:

Rig Dang kyil khor gya tshöi khyab Dag chhog

Supreme pervasive lord of an ocean of families and mandalas;

Drän pä si zhii Dung wa seI Dzä pa

**The remembrance of you dispels the sufferings of cyclic existence
and peace.**

Ka Drin nyam me tsa wäi Ia ma Ia

To the incomparably kind root guru,

SöI wa Deb so Ihän kye ye she tsöI

I request: please bestow the innate exalted wisdom.

This verse is extracted from a version of the important Vajrayogini lineage supplication written by Tsarchen Losal Gyatso (also known as Tsarpa Dorjechang) entitled *The Feast of the Blooming White Lotus: A Supplication to the Lineage of Naro Khechari* (*nA ro mkha' spyod kyi brgyud pa'i rim pa la gsol ba 'debs pa pad dkar bzhad pa'i dga' ston*) as found in *rje btsun rdo rje rnal 'byor ma nA ro mkha' spyod kyi sgrub thabs thun mong ma yin pa'i rgyun khyer ngag 'don bklag chog tu bkod pa*, in *sa skya'i mkha' spyod be'u bum*, vol.2, BDRC W1PD5284, s.l.: s.n, s.d, 669–670.

6 Verses of request to Lama Zopa Rinpoche and his gurus:

Kyabje Serkong Tsenshab Rinpoche

Zung jug nyen gyü nor büi Dzö che nä

Jeweled treasure of the close lineage of union,

Zung jug tse Dir Drub päi käi Dän Dröl

By attaining union in this very life, you liberate the fortunate.

Zung jug lam täm ngag wang ge Dün la

You who show the path to union, Ngawang Gendun,

Söl wa Deb so Ihän kye ye she tsöl

I request: please bestow the innate exalted wisdom.

Kyabje Song Rinpoche

Kün tog Dri zhön u mar Dül wäi ying

To the teacher of the excellent path, Lozang Tsondu,

Kün khyab De wäi khor lo yong Dzog pa

Consummating the all-pervasive wheel of bliss—

Kün zang lam tön lob sang tsön Drü la

The sphere of taming the mount of the conceptual thoughts in the central channel—

Söl wa Deb so Ihän kye ye she tsöl

I request: please bestow the innate exalted wisdom.

Kyabje Zopa Rinpoche

Thub päi täm pa lung tog säi Dzä nä

Clarifying the scriptures and realizations, the teachings of the Muni,

Tän pa ma khyab khyab säi Dzam büi ling

You spread and illuminate those teachings wherever they have not yet spread in the world.

Zö pä ka thub gyäl sä ngö gyur nä

Having become an actual son of the conquerors, you bear hardships with patience.

pa ra ten jung thra mo gyü tog pa

In your continuum is realization of the perfection of wisdom, subtle dependent arising.

SöI wa Deb so Ihän kye ye she tsöI

I make request: please bestow the innate exalted wisdom.

- 7 Tib. *dbyid thig*, refers to white and red bodhichitta.
- 8 The term “vola” is a secret tantric term for the vajra or penis, while “kakkola” refers to the lotus or vagina.
- 9 Tib. yongs 'du'i tshal, i.e. “Parijata Forest.” This is a divine forest or park of parijata trees located on Mt. Meru.
- 10 Tib. zhing skyong dbang bo. This appears to refer to the four-face form of Mahakala.
- 11 Tib. *las mgon pho mo*.
- 12 Tib. *spyang gzigs*. This refers to offerings made to protector deities, such as animals and weapons.
- 13 i.e. Heruka.
- 14 This work, *nA ro mkha' spyod kyi rnal 'byor bcu gcig gi nyams len la sgro 'dogs gcod pa dang sems 'dzin zung 'brel du gtong tshul mthong grol lde mig*, was composed by the Fifth Dalai Lama, Ngawang Lozang Gyatso.



Foundation for the Preservation of the Mahayana Tradition